

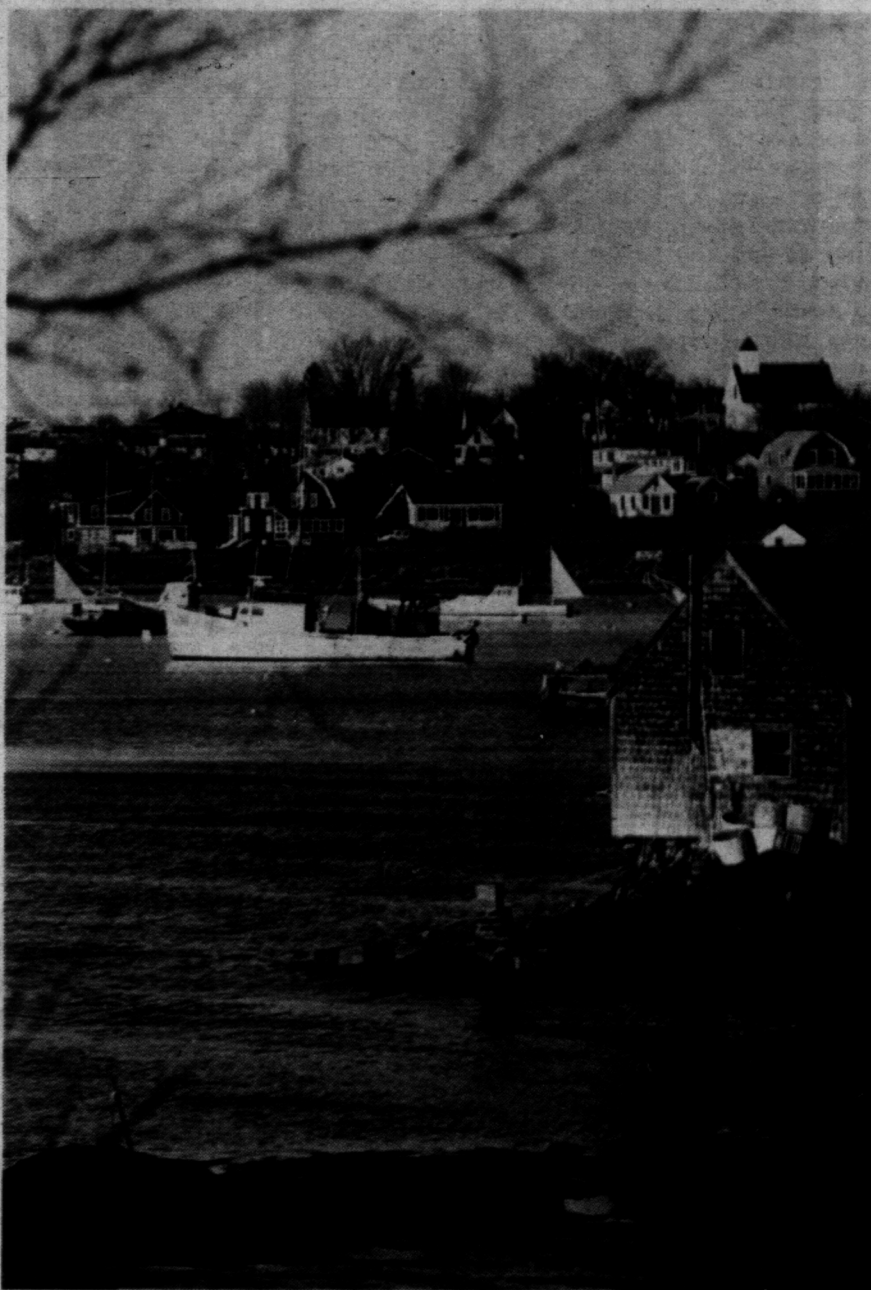


# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, March 10, 1988

Published Since 1877



Seaport villages like Brunswick, Me., are typical of New England towns in need of a Southern Baptist witness. Even smaller towns with populations of 300 are in need of a church, says Jim Currin, executive director of the Baptist Convention of New England. (HMB Photo by Everett Hullum)

## SBC New England growth increases despite odds

By Leisa Hammett-Goad

NORTHBORO, Mass. — They said it couldn't be done, but Southern Baptists in New England have proven they can overcome the barriers that hamper starting new churches in the northeast.

In eight years, Southern Baptists increased their ranks from 60 churches to 148 across the six states of New England — Vermont, Rhode Island, Massachusetts, Maine, Connecticut, and New Hampshire.

Soon they will help launch a seminary despite odds of soaring property expenses, a high cost-of-living, and misunderstandings about the 14.5 million-member denomination.

Overcoming those odds, said Jim Currin, executive director of the Baptist Convention of New England, means a lot of ups and downs.

Home Missionaries Brent and Sarah Ryland have had to struggle with typical problems. The south Louisiana couple is involved in Southern Baptists' third attempt to start a new church in Keene, N.H.

For two years, the mission they started had no place to meet, or a temporary location far from ideal. Recently, with Home Mission Board aid, Calvary Baptist purchased property on an acre site for \$49,000. But Brent and Sarah will never be able to

afford their own home in Keene.

Though lack of finances and meeting spaces are factors that make things difficult, these challenges have not kept the Rylands from growing a church. The couple became active in the community and eventually cultivated 22 church members, some who once thought Southern Baptists were a cult group, said Brent.

Currin agrees. "Many people think we are snake handlers or very weird people." But respect for Southern Baptists has dramatically increased in recent years, he added.

Southern Baptists were the topic of 15 favorable television news reports last summer when area Baptists rode the coattails of a media emphasis on homelessness by building housing with Habitat for Humanity. Greater Boston Baptist Association's involvement in Habitat — a non-denominational program in which volunteers build or refurbish low-income housing — was Southern Baptists' initial introduction to many people.

Boston Baptists' 40 congregations — half ethnic or American Black and half Anglo — are scattered across the association's 4,000 square miles. The city covers one-third of the state and two-thirds of its people — about four million, including 300,000 students at

its 70 colleges and universities.

Despite that one-third of all New Englanders live in Boston, and that percentage-wise it reflects New England's greatest Southern Baptist growth, Currin stressed that Baptist leaders think of New England as a whole. "There are challenges in other places, too," he said.

Some of those challenges, explained Currin, include Western Connecticut which has eight new churches and one of the most aggressive church planting programs. Industry moving from New York to the area has boosted that growth, he added.

To begin more churches in New England's small towns or metropolitan cities, Currin said area churches need the support of Southern Baptists everywhere. The state of Virginia has come to their aid by adopting New England as a sister convention. Individual churches in Georgia and Texas, among others, have also contributed financially to churches in the area.

Mission Service Corps and other volunteers have also boosted New England growth.

New England also needs Southern Baptists' prayers.

Leisa Hammett-Goad writes for WMU, SBC.

## Free professional music help goes begging

By Charles Willis

NASHVILLE (BP)—Free professional music help is going begging in some areas of the Southern Baptist Convention.

Volunteers who offer short-term help to churches in conjunction with Musicians on Mission workshops thus far have exceeded the number of churches requesting help.

Four hundred volunteers from 25 states have worked in 300 churches since the first Musicians on Mission workshop in Van Nuys, Calif., in 1986, said Fred Kelly, coordinator for the church music department of the Southern Baptist Sunday School Board.

"With the exception of the Wichita (Kan.) workshop, where revivals were in progress, we have had 25 to 30 more volunteers at each location than we had requests from churches," Kelly said. "When we don't assign these persons a church, they tend to cancel plans to attend the workshop."

But he said he hopes increased efforts to encourage churches to request needed help will improve the ratio: "Opportunities for volunteers have been limited, based on the number of churches requesting assistance. We don't have a numerical goal, but our desire is simply to get into as many churches as possible with music help."

The concept of the five-year missions emphasis is to obtain assistance for churches that do not have full-time music leadership and to use trained musicians from across the country in one-on-one teaching.

More than 1,800 people have attended the conferences in Van Nuys, Calif.; Wichita, Kan.; Baltimore, Md.; Dayton, Ohio; Phoenix, Ariz.; and Des Moines, Iowa.

In addition to providing help in choral and solo work; piano, organ, and other instrumental accompaniment; techniques in directing congregational singing; worship planning

and even instrument tuning and maintenance, some volunteers have had unusual opportunities.

Ted Evans, a Mission Service Corps volunteer from Canton, N.C., was called on to play for a wedding in a church where he had gone to work with the youth choir in a town outside of Baltimore.

In another church assigned to him in connection with the Dayton workshop, difficulties with the sound system resulted in Evans' operating the sound equipment while the minister of music sang for a wedding.

David Hottel of Mt. Ararat Baptist Church in Stafford, Va., worked at First Church, Parker, Ariz., in May 1987 in connection with a workshop. According to Pastor Gary Harr, Hottel not only worked with the choir, but he also critiqued the individual vocalists and instrumentalists.

"He spent about three days with us, and he really gave our choir a lot of

work and a lot of confidence, Harr said.

Volunteer choir director Carol Breazzeal asked Hottel for suggestions of Christmas music that would be suitable for the eight- to 10-member choir.

The church subsequently asked Hottel to return to help with the Christmas music. He spent a second week of volunteer work with the choir in October.

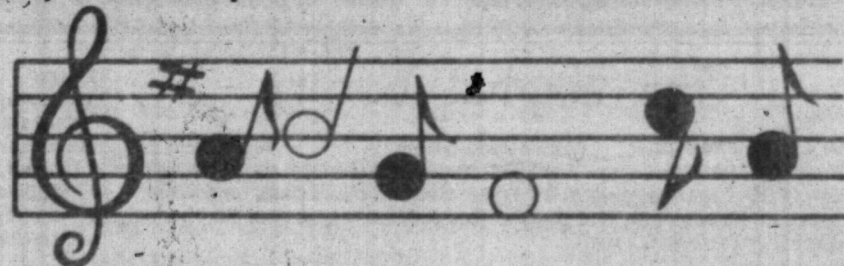
Musicians from Friendly Avenue Baptist Church in Greensboro, N.C., accompanied Minister of Music Jim Alley to the workshop in Des Moines.

The 14-member handbell choir provided revival music for eight days in two churches. Among the group were piano, organ, violin, and cello players.

Musicians on Mission workshops this year are planned in Sudbury, Mass.; Indianapolis; and Beaverton, Ore. Other future sites include Alexandria, Va.; Denver; San Diego; Honolulu; Mechanicsburg, Pa.; and Cincinnati.

Musicians on Mission will culminate in 1991 at PraiSing II, a celebration event to introduce a new "Baptist Hymnal."

Charles Willis writes for BSSB.





# Editorials . . . by Don McGregor

## Acteens and missions

Even in my status as a senior adult, whatever that means, I established a first in my life last week when I attended an Acteens convention in Tupelo.

For those who might not know, Acteens is the Woman's Missionary Union organization for girls who are from age 12 to age 17.

Jan Cossitt is the Acteens consultant for Mississippi WMU.

The folks who put the program together did a marvelous job. Acteens is a missionary education organization, and that's what the program was all about. It majored on missions from start to finish and impressed upon the girls that they should find their places in worldwide missions efforts, whether it would be in support or as missionaries.

Woman's Missionary Union folks know how to put together an interesting and inspiring missions program, and this one was no exception.

Of special interest is the fact that most of the program personalities were Mississippians or have Mississippi backgrounds.

And except for ruining a tire just as I got to Tupelo, it was a very pleasant experience. But Mac's Tire Center helped take the sting out of the tire trauma. Mr. McPherson, by the way, who owns Mac's Tire Center, a family business, is a member of Harrisburg Church, Tupelo. I don't know the name of the man who made two trips to the motel to get the wheel off when the locking lug wouldn't come loose, but he stuck with it until the job was done.

All in all, it was a very enjoyable convention. There were 1,500 girls there from all over the state. That would make the gathering very close to being the largest convention ever held in Mississippi. But it was a profitable experience for every girl and every leader who was there.

The testimony of Leslie Jarvis of Blue Mountain College was that she had not really concentrated on the messages when she attended such a convention, but they had struck home, and she became a Sojourner, a missions operation for those who have finished the 11th grade in high school. She served in Houston, Texas. The

testimony of Renea Rodriques of Houston was that she had been won to the Lord by people serving in just such a program.

That makes it all worthwhile.

And I stayed over to attend services at First Church, Tupelo, the next day. I heard Gwen Williams, home missionary in New Orleans, as the church initiated its Week of Prayer for Home Missions and its Annie Armstrong Offering for Home Missions.

This black Southern Baptist missionary is a powerful speaker and will make even the most reticent believe in home missions. As has been said often on this page, our home missionaries are just as courageous and just as much heroes as are foreign missionaries. Gwen Williams is one of them. She literally takes her life in her hands as she ministers in troubled spots of New Orleans.

Her message is that there is a world out there beyond the church walls, and those who are out there in it ministering to the hurting and sad and ugly and dirty need our help.

It's help time — right now.

## Guest opinion . . .

### When is a creed not a creed?

By Grady C. Cothen

The session was filled with tension. Inquiries were being made about a portion of the Peace Committee's report. It interpreted "truth without any mixture of error for its matter" by stipulating that "most Southern Baptists" believed four statements about scripture. No survey has ever been cited that demonstrate that this is so, but it probably is. The report then states, "we call upon Southern Baptist institutions to recognize the great number of Southern Baptists who believe this interpretation of our confessional statement and, in the future, to build their professional staffs and faculties from those who clearly reflect such dominant convictions and beliefs held by Southern Baptists at large."

The president of the convention in response to questions said two or three times that this action was not the establishment of a creed. The report went on to say that the committee should be continued for three years "for the purpose of observing the response of all agencies, officers and other participants to the recommendations of the Peace Committee in an effort to encourage compliance . . ." The committee was continued and the report adopted. Agency after agency has considered in the ensuing time reports to the convention as to how the agency responds

to this "mandate."

Thus, the SBC continued to do what W. W. Barnes predicted in 1934 we would do. After the adoption of the 1925 statement of faith, he predicted that this was a step toward becoming a creedal body and that the path would be easier after that. In 1963, The Baptist Faith and Message, which largely parallels the 1925 statement, was adopted. Numerous attempts have been made to interpret it, amend it, explain it, and make it binding. In 1969 the convention made this statement binding on its agencies. The 1987 convention continued to do what generations of Baptist refused to do. In effect, we made a creedal statement binding on all entities of the SBC, and at that, a statement that did not have the status or quality of a Statement Of Faith. The associations and churches will follow.

What is a creed? The word comes from the Latin, credo, meaning "I believe." A definition of a creed: a brief authoritative formula of religious beliefs. Historically, as Christological controversies spread in the early church, leaders adopted a continuing elaboration of creedal definitions with the use of logical and/or rational language not derived from the New Testament. William Kelly in Dictionary of Theology cites some cogent problems with the

creedal solution in theological disagreements. He suggests that in a creed the element of confession of faith in Christ largely can be lost in assent to theological orthodoxy. He insists that creeds often become instruments of division rather than unity. Again, the highly intellectual content may be difficult for the ordinary person to understand, and thus must accept a great deal on trust, with the evils associated with implicit faith. Finally, he suggests that it is difficult to stop elaborating on the creed as new needs or problems arise. Since coercion is involved in the enforcement of a creed, it may well result in weakened faith, the enhanced power of the "enforcers" and frequently demands alternative statements.

It sounds as if he attended the last meeting of our convention.

Our history uniformly testifies that we have been a people of The Book and have often said that our sole rule of faith and practice is Holy Scripture. Now we find ourselves in a situation in which many demand a simple statement about scriptural truth instead of scripture itself. For a Baptist, this is heresy. To operate by any creedal statement, however good, is to opt for some serious problems.

1. With the adoption and use of creedal tests, one places authority outside of Christ and his revelation.

## Jennifer's \$100 mission gift

Jennifer Owen is an 11-year-old girl who lives in Hattiesburg. She attends Immanuel Church in Hattiesburg, and recently she was present at a slide presentation by Gail Benedict, a volunteer who had worked in Burkina Faso.

Mrs. Benedict is the secretary for Lamar Association, which takes in a part of Hattiesburg. Her husband, Doug, is director of missions in the association.

Jennifer was touched by Mrs. Benedict's graphic presentation. She was moved by the hardship of life in Burkina Faso and by the fact the residents there had saved \$12,000 with which to build a church but needed that much more.

Jennifer gave her baby sitting money, \$100, to help in Burkina Faso.

She said, "It burned my heart to see all of those poor kids out there. I hope by giving \$100, it can start other people to thinking about giving money. If a lot of people gave, it could help in the other parts of the country that need clothes or shelter."

Jennifer needs to know that her gift has started a lot of other people thinking — all across the nation. The story of her gift was used by Baptist Press and sent to state papers throughout the nation. Most of them printed the story. A couple of them presented editorials on Jennifer's gift.

There will never be a way to measure what Jennifer's gift will mean to missions work. There will never be a complete report except as it will be maintained in heaven.

But Jennifer can know that her \$100 will be multiplied many, many times over. It will almost be a re-enactment of the episode of the loaves and fishes or a flesh and blood example of the truth of the parable of the seed sowed in good ground.

Certainly it is a thrill to know that a young girl like Jennifer could initiate such a nationwide effort. It is a thrill to have been a part of the network that made the effort possible.

We commend Jennifer for her deeply felt convictions and for having the fortitude to follow through on them. We commend her parents for their influence. We commend Doug and Gail Benedict for an association missions program that bears such results. We commend Immanuel Baptist Church for its influence on Jennifer through the years. We are proud to be a part of a denomination with such missions awareness programs as would cause dedication such as that held by Jennifer.

This is a very heart-warming story. And we are proud, perhaps justifiably so, that Jennifer is a Mississippi Baptist.



## The Baptist Record

VOLUME 112

(ISSN-0005-5778)

NUMBER 5

Published weekly except weeks of July 4 and Christmas. Subscription \$7.35 a year payable in advance. Second class postage paid at Jackson, Mississippi. The Baptist Record is a member of Southern Baptist Press Association.

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# Mississippi ranks first: world missions conferences

MEMPHIS, Tenn. (BP) — Mississippi Baptist associations held more World Missions Conferences in the Southern Baptist Convention last year than any other state.

World missions conferences in the Southern Baptist Convention involved

more churches and associations in 1987 than in the last 27 years, reported Carlos Cobos, director of the conferences for the Southern Baptist Brotherhood Commission.

In his annual report to state world missions conferences directors, Cobos

said 4,085 Southern Baptist churches in 212 local Baptist associations drew a total attendance of 1,201,282 in 1987.

The number of participating churches and associations was the largest since 1960, when 4,337 churches and 233 associations participated.

The state conventions with the largest number of participating churches in 1987 were Mississippi, 352; Georgia and Kentucky, 339 each; Virginia, 291; North Carolina, 273; Tennessee, 270; South Carolina, 230; and Louisiana, 229.

Across the convention, 62 percent of all churches participated. Other highlights of the annual report were 418 people who volunteered for missions during the conferences, 451 professions of faith in Christ and missions receipts of \$1,313,500.

## Help Wanted

Mississippi WMU needs volunteers for three projects coming up this summer:

**Chile** Twelve volunteers are needed to teach VBS to MKs during the Mission Meeting. The dates are July 10-23.

**Tupelo** Seven volunteers are needed to teach Backyard Bible

Clubs. The dates are June 20-24.

**Gulf Coast** Seven volunteers are needed to teach Backyard Bible Clubs. The dates are June 20-24.

To volunteer for one of these trips, please call Monica Keathley at 968-3800, ext. 3921, as soon as possible.

The Second Front Page

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## Cooperative Program aims at \$145.6 million target

NASHVILLE (BP) — The Southern Baptist Convention's Executive Committee has proposed a \$145.6 million budget for the 1988-89 SBC Cooperative Program.

Messengers to the convention's annual meeting will vote on the budget proposal when they meet in San Antonio, Texas, June 14-16. If approved, the budget — a four percent increase over the current \$140 million budget — will go into effect Oct. 1.

The Cooperative Program is the combined SBC budget that supports evangelistic, missionary and educational ministries worldwide. Funds originate from church members, and they pass through congregations to state conventions and on to national and international causes. The \$145.6 million budget represents the amount targeted beyond the state level.

Allocation of the budget is divided into three sections: a first-phase basic operating budget of \$137,610,000, a capital needs budget of \$6,899,000 and a second-phase operating budget of \$1,091,000. Funds will not be allocated to the capital needs budget until the first-phase basic operating budget is met, and funds will not be allocated to the second-phase operating budget until all current and previous capital needs budgets are met.

The first-phase basic operating budget targets funds to 19 convention

entities. It represents a 4.25 percent increase over the current \$132 million first-phase budget.

The capital needs budget includes allocations for eight SBC entities. It represents a 6.96 percent increase over the current \$6.45 million capital needs budget. However, because funds are not channeled into this portion of the budget until the first-phase budget is met. The convention still is working on more than \$1.7 million from the 1986-87 capital needs budget. It is not expected to fulfill those obligations and the current year's obligations before the next fiscal year begins.

The second-phase operating budget will target funds to the same 19 entities as the first-phase budget. It represents a 2.96 percent reduction from the current budget.

In other matters, the Executive Committee also approved:

— Ecumenical meetings: acknowledged "the appropriateness for the executive staff . . . to attend for observation and when appropriate to participate in certain interdenominational and interreligious meetings in order to conduct the work of the staff and the Executive Committee, it being understood that attendance at such meetings must be exercised with discretion and responsibility."

Some Executive Committee members did not like the fact that

Harold Bennett, president of the Executive Committee, had visited with the Pope when the pontiff visited the United States last year. The vote was a turnout of an attempted hand-slap for Bennett.

— Bylaws: approved recommendations which would revise bylaws concerning the conduct of business at annual meetings. In the first, the committee recommended a new bylaw setting the quorum for conducting business at the annual meeting at a "minimum of 25 percent of those duly registered and seated messengers." In the second, the committee recommended a change to bylaw 23, which regulates the time business may be introduced, by defining "early days of the convention" to mean business shall be introduced by the end of the morning session of the second day.

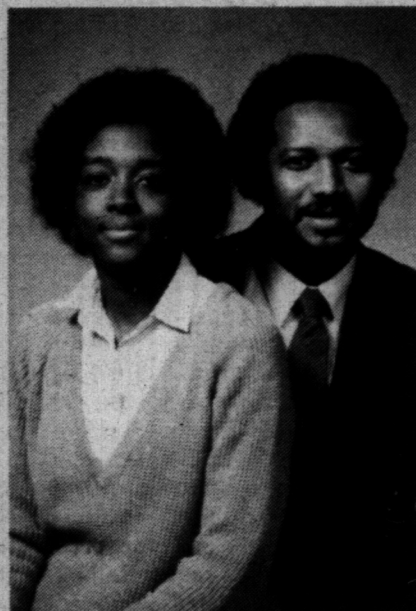
— Representation: approved applications from three state conventions for expanded representation under bylaw 32, which was revised at the 1987 annual meeting to allow a "tiered" system of representation for newer state conventions.

The approved applications note three conventions — Alaska, Nevada, and Pennsylvania-South Jersey — have topped the 20,000 member mark, thus entitling them to seats on the Foreign Mission Board, Home Mis-

(Continued on page 10)



Tim and Karen Welford



Eddie and Barbara Jones

## Home Board appoints two Mississippi couples

ATLANTA — Eddie Jones, named church planter apprentice for Greenville, and Tim Welford, named associational church and community ministries director for Lee County Baptist Association in Tupelo, were among 64 persons appointed to missions posts during the Home Mission Board's February board of directors meeting.

Jones, named with his wife Barbara, is pastor of Victory Temple Church, Greenville. He has also been pastor of Christ Temple Church, Moss

Point.

Jones holds a degree from New Orleans Seminary.

Welford, named with his wife Karen, was director of multifamily ministries for Lee County Baptist Association. He's also been associate pastor/minister of education and outreach for Horseshoe Drive Church, Alexandria, La., and First Church, Vidalia, La.

Welford is a graduate of William Carey College in Hattiesburg and New Orleans Seminary.

## Baptist Mission Board names 49 journeymen for 29 nations

RICHMOND, Va. — Southern Baptists commissioned 40 new journeymen Feb. 27 for work in 29 countries during the next two years.

Two are from Mississippi. They are Glenn Brister of McComb who will work in South Africa, and Scott Valentine of Vicksburg who will work in Japan.

The 22 men and 18 women are college graduates under age 27. They will help Southern Baptist career mis-

sionaries by working in positions in missionary child teaching, clerical service, driver education, media, medical service, teaching, student evangelism, sound engineering, athletics and graphic art.

Journeymen share missionary duties that can be accomplished in English, thus making missionaries free to carry out more crucial assignments.

The group, which included two mar-

ried couples, was the 27th to be commissioned by the Southern Baptist Foreign Mission Board since the program started in 1965. Three in the group grew up as children of missionaries. The journeymen came from 19 states and from West Germany and Singapore.

The new journeymen will travel overseas in a few weeks as the 1986 group completes service and returns to the United States.

## State presidents call for SBC day of prayer

NASHVILLE (BP) — Presidents of state Baptist conventions have called for a day of prayer for the annual meeting of the Southern Baptist Convention, but they have declined to throw their support behind a consensus candidate for convention president.

The presidents of 18 state conventions and one fellowship, during a late

February breakfast meeting in Nashville, adopted a four-part statement "in the hope of promoting unity throughout the (Southern Baptist) convention and creating a prayerful climate for San Antonio," Texas, after hearing a plea from Peace Committee Vice Chairman Charles Pickering of Laurel, Miss., that the presidents

(Continued on page 5)



# SBC president, two former ones issue statement of beliefs

By Dan Martin

NASHVILLE (BP) — The current president and two former presidents of the Southern Baptist Convention met with news media Feb. 24 to "make a clear statement" about themselves.

"There have been so many misstatements as to who we are, what we believe and who speaks for us, that we felt we needed to make a clear statement, one more time," said Adrian P. Rogers, pastor of Bellevue Baptist Church of Memphis, Tenn., and current SBC president.

Joining Rogers in the news conference were James T. Draper Jr., pastor of First Baptist Church of Euless, Texas, president 1982-84, and Bailey E. Smith, an Atlanta evangelist, president 1980-82. Rogers said Charles F. Stanley, pastor of First Baptist Church of Atlanta, president 1984-86, agrees with the statement and wished to be present but is ill.

On several occasions during the hour-long meeting, Rogers referred to "others who have been speaking for us," and said, "We have failed to say who we are as a group... we felt we must say what makes our hearts beat, who we are and what we really, really want for the SBC."

Rogers read a statement agreed to by the four presidents, entitled "A Conservative Southern Baptist Affirmation," which included nine affirmations, six "prayerful desires" and five goals.

Prior to reading the statement, which Rogers said "has been on my heart for a long time," he said: "So many others have been speaking for us that I want to say clearly what the issues (in the SBC) are not."

"The issue is not J. Frank Norris Fundamentalism. There is a vast difference between J. Frank Norris (an early 20th century Fundamentalist leader) and those of us who work inside the SBC, who support the convention with our lives and our money," he said. He does not answer to the name "fundamentalist," since the "word has been identified with extremism," and requested if anyone "has to call me anything, let them call me a Bible-believing Christian."

The conservative movement in the SBC, he said, "is not a part of the New Right secular politics," adding editorials and news specials "more and more seem to infer that what motivates us is some kind of political agenda generally called New Right politics."

He added: "The issue is not some particular interpretation of Scripture such as premillennialism or Calvinism. We have been accused of trying to impose on the convention a particular type of eschatological interpretation."

But this is not a matter of some particular interpretation of Scripture but rather what Scripture is of itself."

Rogers said the "issue is not an attempt to force our views on someone else. We couldn't if we would and we wouldn't if we could. We believe in the total freedom of all 5 billion people on earth in matters of religion and faith. I will fight with all of my body, soul, mind and spirit any attempt to impose any religious view on anybody. Period."

Rogers also said: "Sometimes we have been caricatured as being anti-women. I guarantee that is not true. The issues have been skewed."

He also noted some have said he and the other presidents believe in "state-mandated prayer. I don't believe in mandated prayer in the Sunday school, much less in the public school. I don't believe anybody, anywhere, should be forced to pray. But I do believe it is the right of every free-born American to pray anywhere he well pleases."

Rogers said, "Anybody who says we favor state-mandated prayer as individuals or as a group is either ignorant or dishonest."

On several occasions during the hour-long conference, Rogers made reference to "others who have been speaking for us," and although he was not specific about his statement during the formal presentation, he was more specific during a question-and-answer session. He was asked whether the four presidents "were putting distance" between themselves and other high visibility conservative leaders by the disclaimer.

"We are not attempting to put distance between us and anyone, but it is an attempt to bring into perspective who we are. I thank God for every conservative, Bible-believing Southern Baptist. There is not one of us who has not made some mistakes. We are not here to penalize anybody for anything or to defend any statement that any individual made," he said.

"This is not an attempt to put distance between us and Paige Patterson and Paul Pressler, for example," he said, referring to Patterson, president of Criswell College in Dallas, and Pressler, a Houston appeals court judge, generally regarded as the chief architects of the conservative resurgence. Neither man had been mentioned in the question.

Rogers jokingly said he is only interested in the "written page and the Apostle Paul," but then added: "I thank God for Paige and Paul and all of the people who have been part of the conservative resurgence."

"I have felt there has been an effort by some to single out certain individuals who have a high profile and give them a higher profile, thereby saying these are the de facto spokesmen for the presidents and others. They are not. They are spokesmen for themselves."

Rogers said each of the presidents is a spokesman for himself individually, but noted: "I have felt that we have failed to be spokesmen for ourselves; we have failed to say who we are, individually and as a group."

"That is the purpose of this press conference," Rogers also was asked about a mid-February meeting of conservative leadership in Atlanta and whether the Feb. 24 statement was a major topic at that gathering of some two dozen people.

"Yes, we did have a meeting, but this (the statement) was not a major reason for that meeting. This (the statement) is something that has been on my heart for some time," Rogers said. "That was a quasi-fellowship

meeting on the heels of two Bible conferences, one in Jacksonville (Fla.) and the other Bailey Smith's Real Evangelism meeting in Atlanta."

"We talked about some concerns... about misrepresentations and distortions which have been placed in the hearts and minds of some conservatives about who we are and what we want."

Rogers said the recent announcement by Homer Lindsay Jr. that Jerry Vines is his choice for the presidency of the SBC also was discussed.

Lindsay, co-pastor of First Baptist Church of Jacksonville, told a pastor's conference Feb. 15, that Vines is his candidate to be president of the 14.7 million-member SBC, succeeding Rogers, who cannot seek another term.

"Homer unilaterally and not too subtly stood up in the Bible conference and announced who his candidate was: Dr. Jerry Vines," Rogers said, adding when the announcement was made "there was a rip-roaring standing ovation. Dr. Jerry Vines is deeply loved."

"I believe Jerry Vines will have to get a word from God as to whether he wants to be nominated. That is his decision," Rogers added.

The presidents also were asked whether the Peace Committee report, adopted by the 1987 annual meeting, is being used as a creed by insisting the four specific examples of what "most" Southern Baptists believe about the Bible be used as a standard in hiring practices for the 20 national agencies, including the six seminaries.

"The Peace Committee report is not meant to be creedal," Rogers said.

"It does define those beliefs most commonly held. We (the Peace Committee) did not write a creed, but we did agree Baptists have a right to set parameters for those who will work for them."

He added he does not believe "Baptists will support" teaching of such things as that the Bible is not historically accurate, that the stated authors did not write the books of the Bible, that the miracles did not happen or that Adam and Eve were not real people.

"To me not to believe that the miracles happened, not to believe that the Bible is historically accurate, not to believe that the stated authors did indeed write the books or not to believe that Adam and Eve were real people is outside the parameters of who we are, rank and file, Southern Baptists," Rogers said.

"I believe we have a right and, indeed, a responsibility to set parameters of what we want taught," he added.

Draper, also a trustee of Southwestern Seminary in Fort Worth, said the presidents "keep hearing that we are trying to tell people what to believe. Not at all. But we do have a right to determine parameters if our cooperative efforts are to be successful."

He added the presidents support the great doctrines of the priesthood of the believer and soul competency, but said on the "other hand, there have to be guidelines for any kind of successful operation."

"The seminary (trustees) has a right to say professors can believe what they want, but to instruct them they must teach in accordance with and not contrary to the Baptist Faith and Message statement," he added.

Rogers, in response to a question about the video and audio taping of the news conference, said plans are to "try to get it (the news conference) distributed as widely as possible, so that we can say clearly and plainly who we are, what we believe."

"We are recording it so that we can enlarge this meeting," he said.

Dan Martin is BP news editor.

## Sheridan leaves HMB over Jewish theology

ATLANTA (BP) — George J. Sheridan, who for 13 years has worked with Jewish people through the Southern Baptist Home Mission Board's interfaith witness department, is leaving the agency because of theological differences concerning evangelizing Jewish people.

Sheridan, northeast regional director of the interfaith witness department based in Union, N.J., has declined a transfer to the board's Atlanta office.

The decision to transfer Sheridan was made by the Home Mission Board administration because of his theological position with respect to evangelizing Jewish people, HMB President Larry L. Lewis, said, adding, the decision was made after a lengthy and involved administrative process spanning more than a year.

In a letter summarizing his views on the salvation of the Jews, Sheridan wrote to Home Mission Board administrators last July saying he did not believe Jews needed a personal faith in Jesus Christ in order to be saved.

"I believe the Jews of today, as ever, receive salvation through their having been chosen by God in covenant with Abraham, Moses and the prophets," Sheridan wrote. "I find in the entire Christian Bible no hint that God cancels out loving kindness previously dispensed or promised."

Lewis said Sheridan's views are not consistent with the theological position of the board or with the beliefs of the majority of Southern Baptists.

"We believe that salvation is offered by God freely to all who accept Jesus Christ as Lord and Savior," Lewis said. "We believe Jesus is the Son of God who died on the cross for the sins of all mankind, including the Jews."

"The Bible teaches there is no other way to salvation except through a personal faith in Jesus Christ."

## Associations will receive Homer Grice VBS awards

The Homer L. Grice Associational VBS Award is presented to a Baptist association for leading a significant number of churches and missions in that association to conduct and report a Vacation Bible School. The award is given for three levels of participation: 100 percent, 95 percent, and 90 percent.

A special citation is also given if at least one church and/or mission within the association has participated in a VBS Link-up Plan. Another citation is awarded if one or more churches reports starting a new Sunday School as the result of a Backyard Bible Club or a Mission VBS.

The 1987 Awards will be presented during the 1988 State VBS Training Clinics. These clinics will be conducted in five locations throughout Mississippi, March 21-25. The Associa-

tions that will receive these awards and citations are:

Associations and directors of missions with 100 percent reporting: George, Horace Glass; Grenada, Arthur Leslie; Humphreys, Jerald L. Welch; and Walthall, George F. Lee.

Associations with 95 percent reporting: Jones, Maurice Flowers; Lawrence, George F. Lee; Lincoln, Talmadge Smith; and Pike, Glen Williams.

Associations with 90 percent reporting: Adams, Olyn Roberts; Northwest, Ervin Brown; Greene, Horace Glass; Lamar, Douglas Benedict; Lebanon, Joel Ray; Marion, George Lee; Oktibbeha, J. C. Mitchell; Warren, Howard Smith; Washington, Roy Raddin; and Wayne, Lynn Mackey.

Associations that have reported a new Sunday School start because of

a Mission VBS are: Grenada, one Sunday School, Arthur Leslie; Leake, two Sunday Schools, David Satterwhite.

Associations that report a Sunday School start based on a Backyard Bible Club are: Alcorn, one Sunday School, Nat Mayhall; Northwest, one Sunday School, Ervin Brown; Gulf Coast, two Sunday Schools, Bobby Perry; and Lamar, eight Sunday Schools, Douglas Benedict.

The following associations reported churches sponsoring a VBS Link-up: Adams, Calhoun, Chickasaw, Choc-taw, Copiah, Northwest, George, Jackson, Jasper, Lauderdale, Lawrence, Lebanon, Lee, Newton, Pearl River, and Smith.

Associations reporting churches receiving VBS Link-up: Chickasaw, Northwest, Greene, Gulf Coast, Itawamba, Jasper, Leake, Lee, Montgomery, Pike, Scott, and Wayne.





## East Howard gets check

Chaplain Ed Holmes, left, presents a check for \$2,208.10 to Richard Colwell, pastor of East Howard Church, Biloxi. The check was a grant for building repairs and was provided by the Church Building and Pastoral Aid Committee of the Mississippi Baptist Convention Board from funds received through the Margaret Lackey State Missions Offering. Holmes is a member of the Mississippi Baptist Convention Board representing Harrison County in the Gulf Coast Association.

## In Baptist heritage

# "Ordination" topic of annual meeting

By Shellyn G. Poole

NASHVILLE, Tenn. — People on both sides of the controversy within the Southern Baptist Convention are quoting Baptist heritage in defense of their positions.

One issue that has been at the center of differing interpretations of Baptist history and biblical interpretation has been the issue of ordination. In Baptist heritage two offices within the church have been subject to ordination: deacon and pastor. More recently other staff members have been "ordained" to a specific work.

Differences of opinion about the qualifications of individuals to be ordained range from age and sex to marital status.

These differences of opinion have been addressed on every level, from the local church to the SBC and its agencies.

Members of the Southern Baptist Historical Society and the Historical Commission, SBC, will address "Ordination in Baptist Heritage" at their annual meeting here on April 25-27.

Conference leaders include Lee N. Allen, dean of Howard College of Arts and Sciences, Samford University, Birmingham, Ala., and current president of the society; Jann Aldredge Clanton, a Southern Baptist church member serving as the associate

pastor, St. John's United Methodist Church, Waco, Texas; W. C. Fields, retired vice president for public relations, Executive Committee of the SBC, Nashville; G. Thomas Halbrooks, professor of church history, Southeastern Seminary, Wake Forest, N.C.; Dorothy Kelley Patterson, homemaker, Dallas; Penrose St. Amant, retired president of Baptist Seminary, Ruschlikon, Switzerland, and professor of church history, living in Bay St. Louis, Miss.; Bill Stancil, design editor of the products development section, Church Administration Department, Baptist Sunday School Board, Nashville; and G. Hugh Wamble, professor of church history, Midwestern Seminary, Kansas City, Mo.

Topics to be addressed include "Sources of Baptist Views on Ordination," "The Meaning and Significance of Ordination Among Southern Baptists, 1845-1945," "Divergent Views and Practices of Ordination Among Southern Baptists Since 1945," and "Ordination of Women Among Southern Baptists: A Panel."

For registration information, please contact the Historical Commission, SBC, 901 Commerce St., Suite 400, Nashville, TN 37203, (615) 244-0344.

Shellyn Poole writes for the Historical Commission.

## Churches adopt annuity plan

The following churches have adopted the Expanded Annuity Plan since those reported in the Feb. 25 issue of the Baptist Record: Benton-Tippah: Tiptersville; Chickasaw: First, Houston; Holmes/Leflore: Pickens; Jackson: FBC Vancleave and Hurley; Jones: Wildwood; Lebanon: Temple; Lee: Euclatubba; North Delta: First, Tunica; Scott: Cooperville; Simpson: Calvary and Main Street; and Tallahatchie: Spring Hill.

# A conservative Southern Baptist affirmation

(Following is the statement released by Rogers, Draper, and Smith. Story is on page 4.)

## Part I

One unfortunate aspect of controversy is the inadvertent misunderstanding that frequently develops in the vortex of discussion. The brief statement of affirmations, prayerful desires, and goals which follows is an attempt to clarify the position of the past four presidents of the Southern Baptist Convention. While we recognize that we cannot speak for others, much consultation leads us to believe that this statement is representative of the heart-beat of most conservative Southern Baptists. While the statement is neither definitive nor exhaustive, our prayer to God is that it will serve to clarify to the minds of all Southern Baptists that which we have been attempting to say over the last ten years. As leaders elected by Southern Baptists, we sincerely feel that we should not and could not appoint anyone to positions of leadership who does not embrace the essentials outlined herein. We wish also to express in the strongest possible terms our unabated love for and devotion to our beloved Southern Baptist Convention of cooperating Christians laboring together to present the Gospel to every soul until Christ returns. God bless you every one.

## I. Affirmations

1. We affirm the Baptist right to set parameters for the institutions and agencies which are supported by Baptists and agree with **The Baptist Faith and Message** as adopted by the Southern Baptist Convention's session in Kansas City in 1963. We are in agreement with the confession's statement that it contains a "consensus" of beliefs among Southern Baptists and is a statement of "those articles of the Christian faith which are most surely held among us." We, therefore, affirm doctrinal unity in functional diversity.

2. We agree with and affirm Article One, "The Scriptures" as interpreted by Dr. Herschel Hobb's testimony before the Southern Baptist Convention's meetings in Houston (1979) and in Los Angeles (1981), respectively, as meaning the inerrancy of the original autographs. We understand (with Dr. Hobb's) the Scripture as having "God for its author, salvation for its end, and truth, without any mixture of error, for its matter" as being a synonymous phrase for inerrancy. We further affirm the Glorieta Statement of the Southern Baptist seminary presidents that the Bible "is not errant in any area of reality." Finally, we affirm the Southern Baptist Convention's overwhelmingly adopted report of the Peace Committee including the delineation of the nature and extent of our confidence in the accuracy and authority of the Bible.

3. We affirm evangelism as the attempt in every way possible to present the gospel of Jesus Christ to everyone in the world. It is the responsibility of every Christian and every church to obey the Great Commission and to seek "to extend the gospel to the ends of the earth."

4. We affirm the cooperative method of world missions is biblically based. Churches acting in cooperation and in concert can do some things better together than separately and alone. One of the things which can be done more efficiently in a cooperative way is the training, equipping, and supporting of missionaries for the worldwide missionary enterprise.

5. We affirm the autonomy of the local church as expressed in **The Baptist Faith and Message**, and we believe that all Southern Baptist denominational organization is lateral, not vertical, in nature. Thus, Southern Baptist organizations, at whatever level, are groups of voluntarily cooperating local churches; and nothing should be done to compromise the autonomy of the local congregation.

6. We affirm the separation of the

institution of the church and the institution of the state. We believe, however, in the inseparability of religious convictions and political issues such as abortion, gambling, and pornography. The Baptist belief in separation of church and state does not absolve the individual Christian from the obligation to "oppose, in the spirit of Christ, every form of greed selfishness, and vice" and to "work to provide for the orphaned, the needy, the aged, the helpless, and the sick."

7. We believe in the institutions and agencies of the Southern Baptist Convention as they understand and comply with the beliefs enunciated above and as they respect local church autonomy.

8. We believe in the priesthood of every true believer, the competency of each individual to know and experience God for himself, and the absolute freedom of religion for all people. We recognize no official distinction between laity and clergy while at the same time recognizing the distinctive call of God to the ministry.

9. We affirm that this cherished belief in the priesthood of the believer guarantees access of all men to God through the blood of Christ appropriated by faith. We further affirm that the same doctrine underscores the Christian's responsibilities in intercessory prayer and witnessing. We also affirm that to interpret this precious doctrine as license to believe anything and still be considered a Baptist is to misconstrue this liberty altogether.

10. We affirm that Jesus Christ, the virgin-born God-man, is the center of all faith. True doctrine centers in Jesus and his vicarious substitutionary death on the cross and subsequent resurrection from the dead. There is no salvation outside of faith in Christ.

(To be continued next week)

'Bennett, Harold C. "God's Timeless Message." God's Awesome Challenge. (Nashville: Broadman Press, 1980), p. 35

# State presidents call for prayer day

(Continued from page 3)  
take the lead in "getting behind consensus candidates for president and vice presidents" of the 14.7-million-member SBC.

Although no vote was taken, most of the presidents expressed reservations about becoming involved in Pickering's proposal to support a consensus candidate. They did, however, without opposing vote, adopt the four-part statement calling the convention to prayer.

In their statement, the presidents voted to "encourage every Southern Baptist to give priority to the proclamation of the Lordship of Jesus Christ... (and to) encourage and promote a spirit of peace on all levels of the SBC."

The statement also calls on every church in the convention "to declare the first Sunday in June, 1988 (June 5)

as a day of prayer for the San Antonio meeting." The 1988 annual meeting of the SBC will be in the Henry Gonzales Convention Center June 14-16.

The statement also says that on Monday, June 13, at 10 p.m., "the Conference of State Presidents will host a prayer meeting in the spiritual pursuit of unity and of the Lord's guidance during the convention."

The site will be announced later.

Pickering, former Mississippi Baptist Convention president, noted that in December of 1987, and a founder of the presidents' group which led to the formation of the Peace Committee said, "I began to read reports of meetings by the various groups in our convention. It began to look like San Antonio could be Dallas all over again." Dallas was the site of the 1985 annual meeting and drew the largest number of messengers ever

registered for an annual meeting.

A consensus candidate "must be a person who by the nature of their personality and their previous background can command the respect of all of us and in the process unite us in the cause of Christ," Pickering said.

Jim Futral, president of the Mississippi Baptist Convention, said that while he hoped the presidents had "heard his (Pickering's) heartbeat," he sensed the consensus of the group was opposed to supporting a consensus candidate.

"While we will not come out of this meeting with a consensus candidate, I do think we can do something to stop some of the polarization. Perhaps we can call our convention to prayer."

After the discussion, the presidents adopted the four-point statement drafted by West Virginia's Searcy.



# PAC, BJC told: 'work it out'

By Marv Knox

NASHVILLE (BP) — The Southern Baptist Convention Executive Committee has declined to act on a proposal that would dissolve SBC institutional and financial ties to the Washington-based Baptist Joint Committee on Public Affairs.

The Executive Committee also recommended the SBC reduce its annual contribution to the Baptist Joint Committee budget by \$48,400. But it allocated budget increases to two SBC entities that are stepping up their Washington profiles.

The dissolution/funding issue came to a head last fall, when the SBC Public Affairs Committee, a standing committee of the convention that relates to the BJC, voted 8-4 to seek the split. The PAC also requested \$485,200 to fund itself as the SBC agency "to deal with First Amendment and religious liberty issues." Both measures require Executive Committee approval to be presented to the full convention.

When the Executive Committee met Feb. 22-24 in Nashville, the funding issue surfaced first. The committee approved a four-part recommendation that noted:

— The fact-finding committee's report did not call for, nor prohibit, a change in the funding procedure through which SBC funds are sent directly to the BJC.

— The PAC, as an SBC standing committee, should request its own funds by following the standard three-part procedure that applies to all SBC entities.

— The SBC treasurer should continue to send the BJC's funds directly to that agency during the 1987-88 fiscal year.

— The BJC should make its SBC budget requests, as adopted by the full committee or its executive committee, through the PAC to the Executive Committee. The procedure includes the understanding that the Executive Committee and its budget subcommittee may request representatives from the PAC and the BJC to provide budgeting information and that the PAC would be free to make recommendations concerning the requests, based on the PAC's perspective.

Later, the Executive Committee considered the PAC's dissolution request. The original motion would have put the issue to a vote of messengers

to the SBC annual meeting this summer.

But opponents of that measure said the PAC and BJC had not had time to resolve their situation. They cited the work of the two study committees and noted, for example, that the funding issue had been resolved only hours earlier.

The Executive Committee also discussed potential changes in the policy regulating exhibitors at the SBC annual meeting. According to the regulations, an entity such as the BJC that is not exclusively Southern Baptist cannot be an exhibitor unless the exclusively SBC entity that performs the same type of work ratifies the exhibit request.

Previously, the BJC has exhibited under the auspices of the PAC. Until this year, PAC approval has not been a question, since the PAC had only functioned as the SBC contingent to the BJC. However, the newly revised PAC has been more autonomous and to date has not approved the BJC's exhibit request.

The BJC did not fare so well in budget considerations. The Executive Committee voted to recommend the SBC reduce its annual contribution to the BJC budget from the current \$448,400 to \$400,000 for the 1988-89 fiscal year.

The change represents a 10.79 percent reduction. The decision was part of the Executive Committee's recommendation for allocations of the 1988-89 SBC Cooperative Program unified budget. The Cooperative Program funds a variety of SBC missionary, evangelistic and educational ministries worldwide.

The PAC, which previously was funded only for one meeting a year and this year received funds for an additional meeting, was marked to get an additional \$24,200. That amount is to fund PAC meetings, a quarterly newsletter and a national public affairs conference.

And the SBC Christian Life Commission, which last fall approved "an expanded presence in Washington" to address moral concerns, received a \$65,050, or 8.18 percent, increase. The average increase on the first-phase basic operating budget of the Cooperative Program is 4.25 percent.

In a final PAC/BJC-related action, the Executive Committee cited a 1976 SBC action and "tradition long honored by Southern Baptists" in affirming the convention's position of "non-endorsement of candidates for political office."

That action was taken in response to a PAC vote last summer to endorse Robert H. Bork for Senate appointment to the U.S. Supreme Court.

As originally worded, the action would have affirmed "non-endorsement of candidates for political or appointive office." But members voted 36-17 in favor of Paul Pressler's amendment to strike "or appointive" from the motion.

Marv Knox is BP feature editor.

Help Put The Offering Goal



Over The Top

Give To The Annie Armstrong Easter Offering For Home Missions

## Americans want president to have religious beliefs

By Kathy Palen

WASHINGTON (BP) — An overwhelming majority of Americans think the nation's president should have strong religious beliefs, according to a new public opinion poll.

Although 70 percent agree with that position and 62 percent would be unwilling to vote for an atheist for president, more than half of the public do not necessarily want candidates for public office to talk about their religious values. Of those surveyed, 34 percent think candidates who do so are hypocrites, and 22 percent are not sure.

The Williamsburg Charter Survey on Religion and Public Life also revealed most Americans are willing to vote for presidential candidates of different faiths that are part of the Judeo-Christian heritage. Only eight percent would refuse to vote for a Catholic simply on the basis of

religion, 10 percent for a Jew and 13 percent for either a "born-again" Baptist or a Greek Orthodox.

Comparing the new poll to one gathered in 1958, the only increased hostility was recorded toward Baptist candidates. The three percent who in 1958 said they would not vote for a Baptist has increased to 13-percent.

Most Americans expect candidates to display traditional moral values. Sixty-five percent would be unwilling to vote for a homosexual, and 43 percent would be unwilling to vote for a married candidate who "has been having other love affairs."

The survey was conducted for the Williamsburg Charter Foundation, a private, non-partisan, non-denominational organization concerned with the place of religion in public life.

Kathy Palen writes for the BP Washington bureau.

## Priesthood of believers includes both freedom and responsibility

By Linda Lawson

BIRMINGHAM, Ala. (BP) — The historic Baptist doctrine of the priesthood of all believers is a "two-armed doctrine" including both freedom and responsibility, Walter Shurden told participants in a national doctrine conference.

By emphasizing one to the exclusion of the other, "the doctrine of priesthood of believers can be distorted both by its advocates and its critics," said Shurden, chairman of the department of Christianity at Mercer University, Macon, Ga., and author of the 1988 Baptist doctrine study textbook for adults on priesthood of believers.

The three-day conference was sponsored by the Southern Baptist Sunday School Board's church training department in preparation for the annual study conducted in April in many churches.

While Christians are free to speak directly to God and to interpret the Bible for themselves, they are also responsible for ministering in the world in God's name and equipping themselves to be able to interpret the Scriptures responsibly, said Shurden.

"The doctrine of priesthood of believers is not spiritual Lone Rangerism," he said.

Another speaker, Daniel Vestal,

pastor of First Church, Midland, Texas, said: "The sacred right of individual conscience before God does not justify arrogant and self-sufficient pride in which an individual declares, 'I can do whatever I want to do. I'm going to serve God and I don't need anybody else.'"

"The one with the gift of scholarship cannot say to the one with the gift of evangelism, 'I don't need you,'" said Vestal. "And the one with the gift of evangelism cannot say to the one with the gift of scholarship, 'I don't need you.'"

Linda Lawson writes for the Sunday School Board.

## Church extension leaders project 20,000 new congregations by 1999

By Joe Westbury

HONOLULU (BP) — Southern Baptists' goal to have 50,000 churches and church-type missions by A.D. 2000 moved a step closer to reality when state leaders announced projections for starting nearly 20,000 new congregations during the next 12 years.

If the projections remain on target, Southern Baptists could have 59,741 churches and church-type missions by the turn of the century, said David

Bunch, director of the Southern Baptist Home Mission Board's church extension division.

Allowing for 20 percent attrition for new church-type missions and the loss of about 220 churches each year, the net total would be slightly more than the 50,000 goal, Bunch said.

Southern Baptists reported 37,286 churches during 1987. The state directors added another 3,091 church-type

missions to that figure for a total of 40,377 churches and missions.

Bunch said he is confident the denomination's goals can be reached. Research indicates about 80 percent of the new church-type missions survive and become churches. The 59,741 figure does not include increases from a few state conventions which have not compiled projections.

Joe Westbury writes for the HMB.

## Oral Roberts cancels scholarships

TULSA, Okla. (EP) — Oral Roberts, who inspired detractors and donations last year when he said God would "call him home" if he failed to raise \$8 million for medical scholarships, has canceled the scholarship program that was a matter of "life and death" for him in 1987.

Larry Edwards, dean of the

medical school at Oral Roberts University, said in a statement that the scholarship program was canceled because of financial problems and because of a change in strategy for providing medical missionaries. A spokesperson for Edwards said the \$8 million raised by Roberts last year was used for scholarships and other medical school expenses.

The original program let medical students graduate debt-free by serving for four years as medical missionaries after graduation. Students who failed to fulfill this missionary contract are required to pay back about \$22,000 for each year they received the scholarship, plus 18 percent interest. Currently 117 students are in the scholarship-loan program.





# WMU starts second century

By D'Lesa Carroll

SAN ANTONIO, Texas (BP) — Southern Baptist Woman's Missionary Union will launch its second century during its 100th annual meeting here June 12-13.

"A Future to Fulfill" will be the theme of the meeting, which will come on the heels of WMU's Centennial Celebration, celebrated May 13-14 in its founding city, Richmond, Va.

The first session will begin at 2 p.m. Sunday, June 12, in Henry Gonzales Convention Center. The final session will begin at 7 p.m., Monday, June 13.

A 30-minute centennial documentary tracing the roots of WMU will premiere at the Sunday evening session.

Foreign missionary Jewell Waldron, who works in Ethiopia, will be one of several featured speakers. Her husband, Troy Waldron, was killed last August in a helicopter crash in Addis Ababa.

Mildred McWhorter, who is widely known for her Baptist center work in inner city Houston, will bring a presentation.

Southern Baptist Home Mission Board speakers will be Esther Burroughs, national evangelism consultant with women, and Wendell Belew, associate vice president for missions strategy interpretation. Foreign Mission Board speakers will be William O'Brien, executive vice president, and Lewis I. Myers, Cooperative Services International vice president.

Carolyn Weatherford, national WMU executive director, and Marjorie McCullough, national WMU president, will bring addresses.

Daily program events will include Bible studies, general sessions, features presented by home and foreign missionaries, and meal events.

A Korean women's choir, a Hispanic children's choir, and an agape choir will present special music.

The entire Monday afternoon session will be presented in Spanish and will be translated into English.

Closing the 100th meeting will be a commitment service, held on the San Antonio Riverwalk.

All other annual meeting events will be held in the theater in the convention center.

Scheduled meal events held during the WMU meeting will include a "prayer box" supper, a Baptist Nursing Fellowship dessert party, and a "Hermansphere" ethnic luncheon. These meal functions will be held at the Hilton Palacio Del Rio. For information on how to order meal tickets, contact the WMU at (205) 991-4985.



## SBC · SAN ANTONIO

### Woman's Missionary Union, SBC

Annual Meeting  
June 12-13, 1988

Henry Gonzales Convention Center  
Theater, San Antonio, Texas

THEME: "A Future to Fulfill"

#### Sunday Afternoon, June 12, 1988

- 1:50 — Pre-session Music: Letha Crouch, organist, San Antonio, Texas; Ruth M. Wood, pianist, Phoenix, Ariz.
- 2:00 — Invocation: "Let Us Come Near to God," Camille Simmons, musician, Auburn Hills, Mich.
- Theme Interpretation: A Future to Fulfill
- Call to Order: Marjorie McCullough, national WMU president, Alexandria, La.
- Hymns: "I Know that My Redeemer Liveth," "We've a Story to Tell"
- Procession of Flags
- Bible Study: Christ Opened for Us a New Way
- Hymn: "Jesus Loves Me"
- Address: Watching Children Grow, C. Sybil Waldrop, manager, preschool foundation curriculum section, Southern Baptist Sunday School Board, Nashville
- Special Music: Hispanic Children's Choir
- Feature: Non-traditional Approaches to Missions, Lewis I. Myers Jr., Cooperative Services International, Southern Baptist Foreign Mission Board, Richmond, Va.
- Hymn: "Thou, Whose Almighty Word"
- A Year to Celebrate: Executive Board Report Part I, Carolyn Weatherford, WMU executive director, Birmingham, Ala.
- Message: The Dark's A-Creepin', M. Wendell Belew, associate vice president for missions strategy interpretation, Southern Baptist Home Mission Board, Atlanta
- Dedication: "Awake Us to the Challenge of This Hour," Camille Simmons

#### 5:00 — Prayer Box Supper

#### Sunday Evening, June 12

- 6:50 — Pre-session Music: Letha Crouch, organist; Ruth M. Wood, pianist
- 7:00 — Invocation: "Let Us Come Near to God," Camille Simmons
- Theme Interpretation: A Future to Fulfill
- Hymn: "We Thank Thee That Thy Mandate"
- Prayer
- Premier Production: "Go Forward: The WMU Story"
- Feature: Youth in Today's World — How Acteens Activators Did It
- Special Music: Agape Singers, San Antonio
- A Year to Celebrate: Executive Board Report Part II, Recognition of Acteens Panelists, Carolyn Weatherford
- Address: Master, When Saw We Thee Hungry? Robert M. Parham, Southern Baptist Christian Life Commission, Nashville
- Hymn: "Where Cross the Crowded Ways of Life"
- Message: Confront Us with the Needs of Our Generation, Mildred McWhorter, Christian social ministries missionary, Home Mission Board, Houston
- Dedication: "Awake Us to the Challenge of This Hour," Camille Simmons

#### 9:00 — Baptist Nursing Fellowship Dessert Party

#### Monday Morning, June 13

- 9:20 — Pre-session Music: Letha Crouch, organist; Ruth M. Wood, pianist
- 9:30 — Invocation: "Let Us Come Near to God," Camille Simmons
- Theme Interpretation: A Future to Fulfill

- Hymns: "O Zion, Haste," "All That Thrills My Soul"
- Prayer
- Bible Study: By a New and Living Way
- Hymn: "Glorious is Thy Name"
- Feature: Baptist Young Women Involved in Missions, Marsha Spradlin, national WMU Baptist Young Women consultant, Birmingham
- Feature: Missions Interview with the Dickerman family, foreign missionaries, Macao
- Hymn: "God, Our Author and Creator"
- A Year to Celebrate: Executive Board Report Part III, Carolyn Weatherford
- Recognition of Local Committee
- Business
- Hymn: "Lord, Lay Some Soul Upon My Heart"
- Address: We Have a New Day Before Us, Esther Burroughs, national evangelism consultant with women, Home Mission Board
- Dedication: "Awake Us to the Challenge of This Hour," Camille Simmons
- 12:00 — Hermansphere Ethnic Luncheon

#### Monday Afternoon, June 13

- 1:50 — Pre-session Music: Letha Crouch, organist; Ruth M. Wood, pianist
- 2:00 — Invocation: "Let Us Come Near to God," Camille Simmons
- Theme Interpretation: A Future to Fulfill
- Hymn: "God of Grace and God of Glory"
- Prayer
- Bible Study: Let Us Encourage One Another
- Hymn: "In Christ There Is No East or West"
- Testimonies: New Ways for Baptist Women, Margaret Sledge, Arcadia, La.; New Directions for Teaching Missions, Marjorie Grober, Little Rock, Ark.
- Special Music: Korean Women's Choir
- President's Message: Marjorie J. McCullough
- A Year to Celebrate: Executive Board Report Part IV, Carolyn Weatherford
- Hymn: "Blest Be the Tie"
- Dialogue: Baptist Women of the World, Edna Lee de Guterrez, Women's department president, Baptist World Alliance, Mexico City; Olivia S.D. de Lerin, treasurer, Baptist Women's Union of Latin America, El Paso, Texas
- Dedication: "Awake Us to the Challenge of This Hour," Camille Simmons

#### Monday Evening, June 13

- 6:50 — Pre-session Music: Letha Crouch, organist; Ruth M. Wood, pianist
- 7:00 — Invocation: "Let Us Come Near to God," Camille Simmons
- Theme Interpretation: A Future to Fulfill
- Hymn: "O God, Our Help in Ages Past"
- Prayer
- Bible Study: Hold Firmly to the Hope We Profess
- Hymn: "Hope of the World"
- Missionaries Speak: A Church for Everyone, Winford B. Oakes, church planter, Home Mission Board, Dallas; Faith for the Future, Jewell Waldron, foreign missionary, Ethiopia
- Hymn: "Have Faith in God"
- A Year to Celebrate: Executive Board Report Part V, Carolyn Weatherford
- Recognition of Missionaries
- Special Music: Macedonia Baptist Church Choir, San Antonio
- Address: Looking Toward the 21st Century, William O'Brien, executive vice president, Foreign Mission Board
- Hymn: "Anniversary Hymn"
- Recession of Flags . . . Into the Future
- Finale on the San Antonio River



## Educators hear message: "Thank God for church"

By Tim Nicholas

About 100 persons participated in the Mississippi Baptist Religious Education Association meeting in Biloxi where they heard an affirmation of the church by their banquet speaker, and held special interest conferences.

The meeting featured a banquet with Roger Freeman, pastor of First Church, New Orleans, as speaker. He was preceded with a musical and dramatic presentation by Gloria Ray Crittenden of Clinton.

Freeman told of growing up during the questioning 60s where he saw bumper stickers that said "Jesus, yes — Church, no." His turning point for staying with the church was a sermon he heard at Belmont College in Nashville entitled, "Thank God for the church."

He didn't remember the speaker's name, just the theme. The text was Ephesians 5:25, where it says that Jesus loved the church and gave himself for it.

Freeman said that the ministers present — primarily ministers of education, youth, preschool and children, would have someone in the church not like them "the minute you take on that role of minister." But that is the case in any church.

On the other hand, Freeman said, the church has the greatest people in the world in it. He recalled Mr. Nelson, his Training Union teacher

who pulled him aside one day and told him, "I'm expecting to hear great things from you."

Freeman, who said he was the worst kid in church, took the man seriously and from that time on, "I consciously made an effort to the kind of young man I was supposed to be."

Macklyn Hubbell, professor at New Orleans Seminary, talked in a small group conference on system breakdowns. He compared family system breakdowns to those in a church setting. He said that blood is thicker than water. One knows that when a mama rushes to get that last piece of meat for her child in the fellowship supper.

"There's a lack of survival instinct," too, said Hubbell. When there's trouble at home, he said, a parent doesn't just say "Well, I believe I'll get me two more kids." No, the parent is stuck with the ones he or she has and must work with them. In a church, it's easier to just leave the situation than work with it. "There is no problem where only one member is 100 percent of the problem," Hubbell said.

When a minister has a problem with some in a congregation, the solution could be closer when "you just love them and they know you love them and are investing your life in them and they know you're not going to run away."



Pictured are the new officers of the Mississippi Baptist Religious Education Association. From left they are Tommy Sparkman, minister of education, Parkway Church, Jackson, vice president; Don Q. Wilson, associational administration consultant, MCBC, president; Bill Crider, minister of education and administration, First Church, Hattiesburg, president-elect; and Mike McCool, minister of education, Pinelake Church, Brandon; secretary-treasurer.



Macklyn Hubbell, speaks on communication system breakdowns.



Gloria Ray Crittenden dramatically tells the story of Simon, who left the church unchanged.



Roger Freeman, pastor of First Church, New Orleans, was banquet speaker.

## Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

### What is a conservative?

Editor:

Two Mormons came to my door. They told me that they weren't members of a cult. "We believe in Jesus; we're Christians too," they said. I was shocked!

In your Feb. 18 editorial I read that the two groups (conservative/fundamentalists and liberal/moderates) involved in current SBC struggles are both "conservative" and that the actual number of "liberals" among Southern Baptists is "infinitesimal." I was shocked!

Your definitions and implied statistics are highly suspect. Nobody knows how many liberals are in our camp. Terms become individually defined making accurate accounting impossible. (One man's trash becomes another man's treasure.) One man's "liberal" becomes another man's "conservative."

As for me, I shall not label anyone a "conservative" who denies the deity, virgin birth, miracles, substitutionary atonement, resurrection, and second coming of Christ. I shall not

call a person a "conservative" who denies the historicity of Genesis, biblical inspiration, inerrancy, or authority, salvation through Jesus alone, and the personality of Adam and Eve. Southern Baptist seminary and college professors who deny these tenets produce pastors who deny them.

Shall I refer to libertarians, antinomians, Pelagians, semi-Pelagians, Arians, the neoorthodox, and others who deny historic Baptist theology as conservative? When C. H. Toy, one of our first seminary professors, denied them during the early days of our convention, the faculty and trustees of Southern Seminary did not call him "conservative." He resigned in disgrace. And his sweetheart, Lottie Moon, refused to marry him because of his views.

Liberals (or contemporary followers of Toy) are "conservative" when black is white, cold is hot, in is out, and upside down is rightside up. The struggles are not between "two groups of conservatives and varying ideologies." To say that they are is to

perpetuate the smoke screen, keeping our people confused.

M. Tony Ludlow, pastor  
Hickory Grove Church  
Northwest Association

No one has yet identified the seminary professors who do not believe the tenets you have identified. Until the errant professors are identified, such charges implicate all professors.

I spoke with a Lottie Moon biographer concerning the missionary's relationship with Crawford Toy. It seems there is no positive evidence that she broke the engagement because of his theological views. There is positive evidence, however, that she felt that her place was in China, and therefore she would not be able to marry him.

And I still think that 99 percent of Southern Baptists hold to the tenets that you have declared are the boundaries of conservatism. — Editor

### Thanks for editorial

Editor:

Your editorial on "What next, Southern Baptists?" in *The Baptist Record* (February 18, 1988 issue) is very thought provoking and puts into a clear context a very complicated issue.

As a reader I thank you.

Your approach to labels stimulated the thought the two groups may ac-

curately be described as ultra conservative and moderately conservative.

Has the SBC communications tribunal considered that approach?

Roy Jennings  
Memphis

### Prayer in government

Editor:

It disturbs me that you and others like you seem to have no understanding of history nor of the intent of those who framed our constitution. Jesus served up his most scathing remarks to the Scribes and Pharisees who had made the law their God. They were meticulous in observing the minutiae of the law, yet they neglected "justice and mercy."

Your assertions regarding prayer and what might be true in this or that case may have some validity in light of the way law is interpreted today. However, what was practiced by the very writers of the constitution and Americans in general up to the present generation is being ignored. Man will never write laws sufficient to cover all the loopholes that other men will find in what he has established. It is vain to try. People are not made to live in Utah. If that doesn't suit their taste they can move.

The Constitution does not prevent us from practicing our faith in any area of life. Indeed the government is prohibited from making laws in that

regard. Prayer has been common at all levels of government since the beginning and continues to be so nationwide. Even monuments to our founding fathers in Washington, D.C. acclaim the Word of God for the whole world to see, and these are supported by our government daily.

Prayer nor the Word of God will hurt anyone. To not have it at all is not better than to have it though sometimes diverse. The Word of God and prayer will rise above the meanness of man.

Bobby T. Hood, pastor  
Myrick Church, Laurel

True, the Constitution does not keep us from practicing our faith anywhere we want to do it; and it does tell the government that it cannot tell us how to practice our faith or when to practice our faith, just as you have noted. And it tells us that we don't have to help pay the bills for someone else to practice a faith that we do not uphold.

In his press conference immediately following the SBC Executive Committee meeting, Adrian Rogers said, "Anybody who says we favor state-mandated prayer as individuals or as a group is either ignorant or dishonest." His position is correct, and that is what the discussion on prayer in schools is all about. No one can stop the students from praying whenever they want to. On the other hand, the state can't tell them that they have to pray or when to do it. — Editor





# Faces and places

by Anne Washburn McWilliams



## Tuesday in Canton

Vegetable plots looked like variegated green patchwork quilts — turnips, cabbages, lettuce, beans, broccoli, mustard in bloom . . . Orange splashes marked the acres of kumquat bushes. "Every family has a pot of kumquats in the living room," said our guide, Hong. Hedges of lanterns reminded me of my grandmother's garden.

I and six others, plus the bus driver and the guide, had left in early morning from Canton, China, to visit a small farm commune, the Dei Lee. All the way, these green fields reminded me of late spring in Mississippi. Canals fringed with trees bordered the road. Squealing pigs stacked four crates high passed us in a truck. And ahead of us, we could see two pigs on the back of a motorcycle (in crates, too, of course.)

By the farm gate stood a dilapidated building, a star engraved in its concrete front. "A historic place," Hong pointed out to me. "Where Communists met in early days."

Three women and four or five children bunched together beneath the banyan tree in front of a farm house door. They greeted us with warm, though timid, smiles. In spite of the bright sunshine, the day was cool enough for a coat. A laughing little boy in his many layers of clothing looked just like the Chinese boy in my dog-eared fourth grade geography book. A woman who had been picking turnip greens paused by the pond on her way home, to view the tourists. Another woman invited us into her house, on the end of a long row of joined houses. Vivid reds in curtains, pictures, and art objects, cheered the small (maybe 12 x 15) room. I spied a television set. In the adjoining nook, I guessed that the yellow tile stove might burn charcoal.

Baby ducks quacked in their pens



Little boys on Chinese farm dress in many layers of clothing.

behind the farm "store" where two more women were selling candy, cookies, ginger root, chewing gum, aspirin, and the like.

Since agricultural reform in 1981, Hong said, farmers are able to choose to work for themselves, if they wish, rather than the communes. And if they can afford it, they can choose to buy their houses. He estimated it would cost them 30 U.S. dollars per square foot to build a house. But no one can buy land or own land, for all the land belongs to the state. "If the people work on their own farms, they have to pay to the government 50 percent of what they make," Hong said. (This 50%, he added, would include rent for land and house.)

Hong, ambitious and affable 24-year-old native of Canton, said that he is single and lives in an apartment with his parents. Though China now has a rule that each family must have no more than one child, Hong has two sisters. His father is a bus driver. Perhaps that's why Hong became interested in the tourism business. After primary and junior and upper middle school, he studied tourism nights. (Schools operate six days a week and students and teachers alike often return voluntarily to school in the evenings to study and for tutoring.) Middle school grads can choose among available jobs, but won't be accepted if they lack training for a given job.

Interested in the fact that I was a journalist, Hong kept asking me questions. He said he listens to the Voice of America an hour each morning. This helps reinforce his already good knowledge of English. "I listen to BBC, too, but the accent is strange to me." He said he reads China Daily and USA Today.

"Is it true that you have complete freedom to worship or not worship, as you choose?" I asked.

"Yes," he answered. "But you must understand that our culture is different from that of the United States." He told me the story of "the two revolutions" and continued, "Many of you in the United States think that

Russian and Chinese Communism are alike, but they are not."

He remarked on the fact that our group never ordered liquor. But every time we bowed our heads to ask the blessing before meals, he quickly left the table. It appeared that he did not wish to be seen publicly praying with us.

"Do all of you go to church?" he asked me. He kept steering the conversation toward our religious beliefs.

"Yes. Do you?"

"No. I have to work seven days a week."

Like many of his fellow countrymen, he owns no car. All his days from early to late are spent guiding tourists for Hyfco Travel (Gray Line and Memory Tours.) He hopes to study in a university and major in tourism. Like many other young people around the world, he has dreamed of studying in the United States. I hope his dream comes true.

Only a small percentage of middle school graduates, I have read, can get into a college or university in the People's Republic.

Hong's comments about my job made me more grateful for it. "It must be wonderful to work only five days a week, from 8 to 5," he said. "And to have three weeks of vacation and a Christmas holiday!" I felt about an inch high for ever having complained about anything.

At Canton's Friendship Store I bought crocheted bears. At the tea shop next door, I ordered vanilla milkshake; it was flavored with almond.

At the railroad station I changed my Yuans back to Hong Kong dollars.

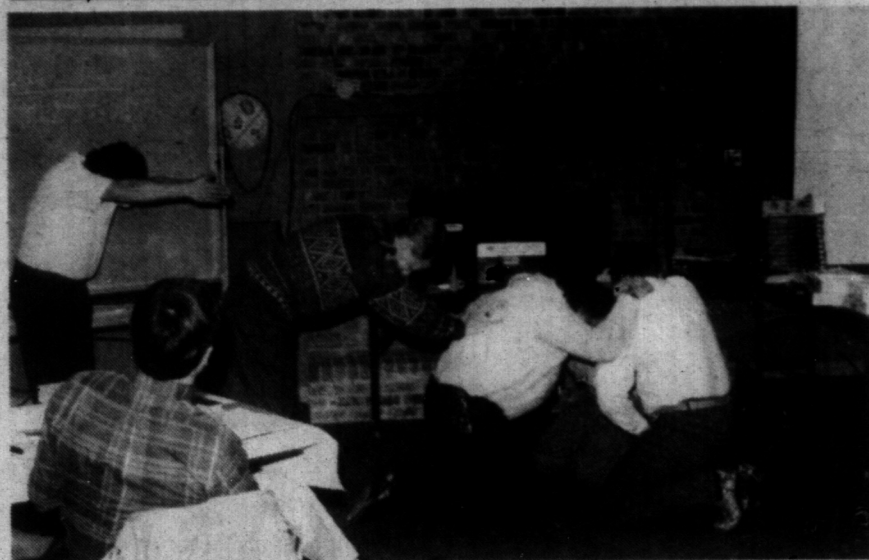
Since the three-hour train ride was at night, we could see only lights flashing by, mile after mile of tall apartment buildings. The train was neat and comfortable, the seats of grey fabric, the windows covered with short white lace curtains. Girls in navy-colored uniforms, like flight attendants, kept walking through, selling soft drinks and collecting trash. I closed my eyes and leaned my head against the soft seat.



Anne McWilliams talks with Hong, travel guide, at farm commune near Canton, China.

Thursday, March 10, 1988

BAPTIST RECORD PAGE 9



Participants in the DiscipleYouth workshop demonstrate the acting out of a Bible verse.

## Materials help youths discover truth in Bible

By Tim Nicholas

Once when Curt Bradford was a youth minister his pastor came to him to tell him some of the young people were writing notes during the worship service. "And it's some of your most dedicated youths, too," said the pastor.

Bradford told him that the youths weren't just writing notes, they were taking notes — on the pastor's sermons. These were students taking the youth discipleship course which — among other things — encourages note-taking on sermons.

Bradford, who now teaches youth leaders how to teach the youth discipleship materials for the Sunday School Board, said he couldn't prove it, but he thinks that pastor's sermons got better knowing that people were listening closer.

About 20 youth leaders gathered at Central Hills Baptist Retreat near Kosciusko a couple of weeks ago to take leader training for DiscipleYouth, which is the official name given the course. There are actually two courses, I and II, basic and advanced discipleship.

To go through the course isn't required for an adult to be able to lead such a course in his or her church, but the workshop for \$35 gives about \$50 worth of materials, plus the "fine tuning — things you can't put into a workbook," says Bradford.

The 13-week DiscipleYouth course isn't for everyone, Bradford says. It's for those willing to commit time and energy in learning how to become a disciple of Christ. The materials us-

ed are like "a tool box," says Bradford, offering "tools to live."

The style of DiscipleYouth is to "teach them something, not just tell them," says Bradford. If an adult tells a young person to go out witnessing, that's one thing. But it's something else when that youth hears another share his or her faith then gets a chance to do the same.

Participating youths are encouraged to develop a testimony. They keep a log concerning what they watch on television and space to answer the question "Why do I watch this show?" They take notes on personal Bible study. They memorize scripture.

Bradford believes the course has potential for future rewards. "Our generation simply memorized facts . . . As a result we have people who don't know what they believe or why they believe it. These materials help a youth discover truth that's in the scripture in a way they can hold more tightly because they discovered it — rather than mom or the preacher told me."

Of the churches which have tried DiscipleYouth and say they're having success — "are the ones who have trained their lay people as youth leaders," says Bradford. "To me, that's success."

For more information on how to participate in a DiscipleYouth workshop, contact Robin Nichols, Church Training Department, Box 530, Jackson, MS 39205.

## Court rejects suit

WASHINGTON (BP) — The United States Supreme Court has rejected a legal challenge brought by four messengers to the 1985 annual meeting of the Southern Baptist Convention seeking federal court relief from what they claimed were parliamentary irregularities by then-SBC President Charles F. Stanley.

In an apparently unanimous action announced without comment Feb. 22, the nation's high court brought to an end a legal battle initiated by four messengers to the Dallas meeting.

Two moderate messengers to the 1985 meeting, Robert S. and Julia J. Crowder of Birmingham, Ala., asked

the SBC Executive Committee in September of 1985 to set aside the election of the Committee on Boards. When the Executive Committee declined, the Crowders — joined by co-plaintiffs H. Allan McCartney and Henry C. Cooper — filed suit Dec. 5, 1985, in the U.S. District Court for the Northern District of Georgia.

The Feb. 22 Supreme Court action came as the SBC Executive Committee was convening in Nashville. That evening, Executive Committee attorney James P. Guenther of Nashville told applauding members of the body, "The Crowder suit is history."





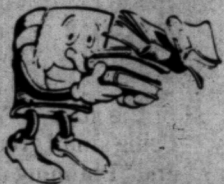
These pastors were honored at banquet. See story for names.

## Washington GAs give banquet for pastors

Washington County GAs hosted an "I Love My Pastor" Banquet, Feb. 6, at First Church, Greenville. Upon arrival, the GAs and their pastors were presented corsages and boutonnieres. Prior to the banquet, each GA expressed her love and appreciation to her pastor in writing. These sheets were combined into a folder and presented to their pastor by one GA who read her response at the banquet. Roy D. Raddin, director of missions for Washington County, was the guest speaker for the evening. Raddin was also presented with a folder, compiled by the pastors of Washington County. Approximately 150 GAs, leaders

and pastors attended the event. Mary Lynn Williams is associational GA director and Carolyn Gilder is associational WMU director.

Pastors who were honored, from left to right, are Perry Claxton, interim pastor, First Church, Leland; John Tucker, Alexander Memorial Church; Bob Connerley, Second Church; Bob Smith, Emmanuel Church; James Smith, Hollandale Church; Kiely Young, First Church, Greenville; Tommy Snyder, Calvary Church; Dan Robertson, Parkview Church, Greenville; and Earl Ezell, Southside Church.



## Book reviews

**Short, Mark. TIME MANAGEMENT FOR MINISTERS.** Nashville: Broadman 1987.

The author is executive director of the Louisiana Baptist Convention. He was formerly associate professor of church administration at New Orleans Baptist Theological Seminary.

As the title indicates, the book is written primarily for ministers. It is another in the Broadman Leadership series.

The author begins with a chapter on how time affects us. Everyone has the same amount of time; it's simply a matter of how you manage yours. He then encourages you to do a time analysis to determine how you are managing your time. Several helpful tools are included in the chapter to aid you in doing your time analysis. If one is honest the tool can prove very helpful.

A chapter on "Successful Scheduling" follows with some very helpful ideas on what time of the day is best for each individual. The author makes a good point in saying each individual works best at different times of the day. One needs to determine what time of the day is best for him and plan his schedule accordingly.

Every minister knows organization is a key to effective time manage-

ment. The author encourages the minister to get away from the old "piling" system to a good "filing" system.

The remaining chapters deal with the subjects of procrastination, delegation, leadership style and effective meetings. The chapters on delegation and effective meetings are particularly helpful for any minister. So many ministers are guilty of trying to do everything themselves while they fail to train any of the laity. The chapter on meetings is good. Every pastor should read this one. At times we have more meetings in Baptist churches than we have people to attend! One Deacon said "we need to have a meeting to abolish meetings!"

The author has a good chapter on the importance of leisure activities for any minister. So many men never take time off. The result is what we know today as "burn-out." If one can learn to schedule time off, it will prove beneficial in the long-run.

There are many books on time-management that are good. Most ministers have read at least one. However, the chapters on meetings and time analysis are well worth the price of the book. It is very helpful and easy to read. — Reviewed by Greg Potts, Pastor, Providence Baptist Church near Meadville.

# Cooperative Program aims . . .

(Continued from page 3)  
sion Board, and the Baptist Sunday School Board.

— Correct dates: corrected dates of the 1993 and 1994 annual meetings, which were incorrectly reported at the 1987 annual meeting. The correct dates are June 15-17, 1993 in Houston, and June 14-16, 1994 in Orlando, Fla.

— Program statements: approved changes in the program statements of the Annuity Board and Home Mission Board.

The changes in the program statement of the Annuity Board will allow the Dallas-based agency to begin a property and casualty insurance program for Southern Baptist churches and agencies. The Executive Committee also approved recommendations which would create subsidiary corporations to allow the Annuity Board to comply with the Tax Reform Act of 1986 and a for-profit managing general agency to offer the casualty and property insurance programs.

The changes in the HMB program statement allows revision of evangelism programs to create four programs in place of three. The new

programs relate to church evangelism development, associational evangelism development, personal evangelism and mass evangelism.

— TV update: received a report concerning payments on a \$10 million loan the Executive Committee previously authorized for the SBC Radio and Television Commission and its ACTS network. Members approved a notation that said the payments "are current and that the current expenditures are in line with income received to date."

But they also warned: "The loss of income may affect the quality and quantity of programming. An effective capital fund-raising formula has yet to be demonstrated. The current financial report does not represent a greatly improved Radio and Television Commission."

— Expressions of appreciation: ratified resolutions affirming the SBC Woman's Missionary Union on the occasion of its centennial and Raymond M. Rigdon of Nashville and Jack U. Harwell of Atlanta upon their retirements.

— Rigdon will retire July 31 as executive director of the SBC Seminary

External Education Division; Harwell retired last Dec. 31 as editor of the Christian Index, Georgia Baptists' weekly newsjournal.

Members also approved a plaque to be hung in the Executive Committee offices in Nashville in honor of Porter W. Routh, the committee's executive secretary-treasurer from 1951 to 1979, who died Nov. 7, 1987.

— Presidential address: heard a challenge from SBC President Adrian P. Rogers to come to the point of tears for a world without Christ. The pastor of Bellevue Church, Memphis, called them to "sincere, steadfast, sacrificial concern for the lost."

But that concern will not come, he admonished, until Southern Baptists humble themselves before God and genuinely seek to lead others to faith in Christ.

"Day by day, week by week, month by month, year by year, we need to always be at it, and we need to all be at it," he said. "I am determined that we as Southern Baptists — and this Southern Baptist in particular — are going to get back to this business of winning men, women, boys, and girls to Jesus Christ."

## BSSB trustee actions focus on Sunday School work in churches

By Linda Lawson

NASHVILLE (BP) — Sunday School work in Southern Baptist churches was the focus of actions Feb. 15-17 by trustees of the convention's Sunday School Board. They affirmed a progress report on upcoming improvements in Sunday School literature, approved a reorganization of the Sunday School division, and adopted plans for dated and undated lessons on sanctity of human life.

During about an hour of discussion, board trustees and administrators unanimously spoke in favor of the need to forcefully support sanctity of human life and oppose abortion

through Sunday school and other literature produced by the board.

Trustees adopted a recommendation from the church program organizations committee to publish annual undated lessons for older children, youth and adults beginning in October 1989 and annual dated lessons for all three groups in all curriculum lines on Sanctity of Human Life Sunday beginning in January 1991. The recommendation was adopted in a voice vote with about 12 negative votes.

In another matter, three groups in the Sunday school division were

elevated to departments with group directors named department directors.

The new Sunday School growth and administration department will be directed by Don Trotter. Max Caldwell will become director of the Sunday School youth-adult department, and Muriel Blackwell will be director of the Sunday School preschool-children department. A fourth group director, Billie Pate, will become associate director of the division headed by Harry Piland.

Linda Lawson writes for the Sunday School Board.

## Trustees approve nine-story tower

NASHVILLE (BP) — Approval of preliminary design for a nine-story office/conference tower atop the Southern Baptist Sunday School Board's Operations Building and approval to proceed with a \$3.9 million expansion of the Operations Building were given by board trustees during their semi-annual meeting Feb. 15-17.

Both projects are part of a long-range Nashville master properties plan developed by the board's administration in conjunction with a trustee space committee and adopted by the trustees in August 1987.

Funds for the projects will come

from fixed-asset reserves.

The plan is based on projected space needs of serving a denomination of 17.5 million members by the year 2000. At present, about 14.7 million people are members of Southern Baptist churches.

The nine-story limestone, granite, and glass building was designed by Hart-Freeland-Roberts architects, designers of all Nashville facilities of the board, and will sit atop the Operations Building. An elevated three-story connecting lobby will join the Operations Tower with existing office and conference space.

The tower will add 150,000 square feet and will include one floor of conference space and eight floors of office space. About two-thirds will be occupied initially, with the remainder for future expansion.

Estimated cost of the tower is \$14.3 million, with completion expected in February 1990. Trustees will be asked to approve construction drawings and bids in August 1988. Completion of the tower will enable board components presently housed in leased space to move into board-owned facilities.

## Mississippi Baptist activities

- Mar. 13 Home Missions Day in Sunday School (SS Emphasis)
- Mar. 14-15 WMU Annual Meeting; Colonial Heights BC, Jackson; 2 p.m., 14th-4 p.m., 15th (WMU)
- Mar. 19' Baptist Men's Conference; Parkway BC, Jackson; 10 a.m.-3 p.m. (BRO)

"In matters of principle, stand like a rock, in matters of taste, swim with the current."

— THOMAS JEFFERSON



# SCRAPBOOK

## Conversation with a sparrow

Come to me, little sparrow,  
Away from the pelting rain;  
Tell me of your sorrows  
And I'll tell you of my pain.

Come perch upon my window sill  
And rest your weary wing;  
And give to me the meaning  
Of the beautiful songs you sing.

Teach me how to be happy  
Behind these concrete walls;  
Now give to me the reason  
For your early morning calls.

How I'd like to soar the heavens  
And fly about so free!

But I am here in prison,  
So you take wing for me.

'Tis God Who taught you how to sing,  
And gave you wings to fly;  
'Tis God Who sent His precious Son  
For sinners such as I.

So off you go, little sparrow,  
Out into the pelting rain;  
Take with you all my sorrows  
And give wing to all my pain.

Fly away, little sparrow,  
But soon come back to me;  
For as I watch you soar the heavens  
I find I, too, am free.

—Richard Ryan  
From prison

## Every season has its beauty

Every season has its beauty  
When each comes, it's best of all.  
There are spring and winter changes  
Chased by summertime and fall.

Drowsy autumn begins dropping  
Leaves of red and brown and gold,  
Each a mystery in its making  
That the bards cannot unfold.

In winter-time all nature's sleeping  
On the earth, her slumber bed;  
God's beauty rests in all creation  
Rises soon as from the dead.

Nature struts herself in springtime  
Wearing gowns of every hue,  
Flowers, showers, and birds singing  
Wafting high toward skies of blue.

Summer gives us special pleasures:  
Picnics, heat, and cooling rains  
Bounding down on vegetation,  
Gardens, forests, growing grains.

All the seasons have their beauty  
Summer, winter, spring, and fall.  
There is just one reason for it  
God is maker of them all.

—Orena W. Adams  
Calhoun City

## He'll direct us

God made life simple;  
He sees to our needs,

And we will be judged  
For our good or bad deeds.

When we're troubled,  
He'll help lighten the load.

And guide and direct us  
Down the right road.

—Jimmy McCaulley  
Steens

## When is a creed . . .

(Continued from page 2)  
the same thing.

5. Creeds must constantly be changed, updated, or adapted to present circumstances. In the case of the SBC, the creed — The Baptist Faith and Message — is about scripture. Who knows what is next that will need the wisdom of the majority.

6. In a creed, there is the assumption that the formulators know what is best or right for the rest of us.

7. In any creed, huge portions of scriptural truth must be omitted. A comprehensive creedal statement would of necessity contain everything in scripture and then would represent someone's limited understanding. At best, a creed is a grossly inadequate statement of scriptural truth.

8. Any creedal statement is adequate only for those who accept it and agree with its conclusions.

9. The enforcement of any creed is by necessity capricious, depending on who is interpreting and who is being interpreted for or against.

10. A creed is inevitably divisive to fellowship. Freedom is the only basis on which Baptists can cooperate.

11. To adopt and enforce a creed is to assume by men the divine authority.

12. Then, there are all of the problems of imposed religious authority. Inquisitions have been condemned by Baptists since there have been Baptists. Now in the age of freedom, we seem to be returning to the dark ages.

There are many other objections that could be cited. It should be noted that we now embark on a tragic path that fragmented and destroyed other bodies. And all of this is clearly out of the mainstream of what Baptists have been, particularly Southern Baptists.

Correct biblical theology is of supreme importance. In case you are wondering, the writer can heartily subscribe to the theology required by the last convention. However, to subscribe to the polity and creedal implications is impossible for one who loves who we are and have been. To do so requires a totally different kind of mind-set and an allegiance to a man-made set of requirements instead of the requirements of scripture.

Why can we not settle our differences by what the Bible says and then do what the Bible says?

Grady Cothen of Pass Christian is the retired president of Baptist Sunday School Board.

## 1st, Laurel celebrates 100th year

First Church, Laurel, is in its centennial year with a year long program of celebration.

In January, the Laurel Leader Call initiated a project that produced a special insert in the paper, paid for by ads sold to businesses and friends. The insert outlines the history and ministry of the church with a schedule of the year's activities.

In March, the church is featuring testimonies, monologues, and biographies of the church history, a WMU Centennial Prayer Retreat, and on Sunday nights, the congregation is assembling in homes for devotionals.

Events are being staged every month of the year. April includes a heritage fair including hot air balloon rides, May includes Baccalaureate Sunday, and December includes a Centennial float in the Christmas parade.

Dell Scoper is centennial chairman; Larry Kennedy is pastor.

## Clarke to host senior adults

East central Mississippi senior adults will gather at Clarke College March 29, 9:30 to 2:30 p.m. for their spring area rally. Levon Moore, Kosciusko, and J. Clark Hensley, Jackson, will serve as resource persons. Randy Cuchens, Newton, and the Clarke College Singers, directed by Clark Adams, will minister through music.

Discussions during the session will center around "New Dimensions in Relating to the Aging Process," "New Dimensions in Local Church Activities," "New Dimensions in Personal Enrichment," and "New Dimensions in Facing Crisis."

The registration fee of \$4 includes lunch. Reservations should be made for lunch by March 28 through the office of Dean James Reed, phone 683-2061 or write Clarke College, Newton, MS 39345.

## Performing arts festival to highlight "Three in one"



Smith



Harris

A performing arts festival will highlight a "Three Events in One" Weekend, March 25-26 at Crossgates Church, Brandon.



Berky

The festival will feature more than 20 subjects for conferences including beginning and advanced puppetry, ventriloquism, magic, monologues, multi media productions, and acting. Each participating group will be performing before the other groups, also.

Featured at the festival will be Doug Berky, of Wake Forest, N.C.,

who will give a concert and will teach mime, clowning, and mask making.

The two other events of the weekend include training for church activities committees, and a meeting of the Mississippi Baptist Recreators Association.

The activities committee will have four hours of training by Jerry Harris of Shades Mountain Church, Birmingham. The recreators will be led by "Pogo" Frank Hart Smith, a native Mississippian, and a program designer and marketing specialist with the church recreation department of the Baptist Sunday School Board. Recreators' topics include "You and the rest of the staff," "You and your family," "Using small groups in your ministry," and "Planning and producing your rec ministry."

The program is sponsored by the Mississippi Baptist Convention Board's Church Training Department. To register, write the department at Box 530, Jackson, MS 39205.

Cost of the festival is \$10; for the recreators association, the cost is \$25; for activities committee members, \$10. Cost includes two meals and materials. Make checks payable to Mississippi Baptist Convention Board.

## Powell nominee for pastors' prexy

DALLAS (BP) — Phil Lineberger, pastor of Richardson Heights Church, Richardson, Texas, has announced he will nominate fellow Texas pastor Paul Powell of Green Acres Church, Tyler for president of the Southern Baptist Pastors' Conference in San Antonio, in June.

"I have prayed about it and asked Paul for his permission to do it," Lineberger said.

"Paul Powell is a preacher's preacher. He has demonstrated it in preaching and writing. Conservative in belief in the Bible as the word of God, Paul has the ability to unite and encourage pastors. His strong belief in missions and evangelism would make him a good choice."

The Pastors' Conference will meet at the Henry Gonzales Convention Center in San Antonio, June 12-13, immediately prior to the annual meeting of the Southern Baptist Convention, June 14-16.

If he is elected, Powell said, he will do everything he can to bring pastors back under one roof for their pre-convention annual meeting. For the past several years a growing number have attended the Southern Baptist Forum.

Powell is the immediate past president of the Baptist General Convention of Texas. A graduate of Baylor University and Southwestern Seminary, he has been pastor of the Green Acres Church since 1972.

## Simpson resigns as editor

INDIANAPOLIS (BP)—David Simpson has resigned as editor of the Indiana Baptist, newsjournal of the State Convention of Baptists in Indiana, effective March 10.

Simpson announced his resignation during a regularly scheduled meeting of the SCBI executive board Feb. 29 in Indianapolis. He did not disclose his plans, except to say he is moving out of the state. He told Baptist Press he will be a consultant with a privately owned business.

Simpson, 38, has been editor of the weekly newspaper and director of the SCBI communications division since September 1981. For the past 11 months, he also has been an interim

"co-adviser" of the convention, supervising its missions division.

His resignation creates the fourth executive vacancy on the Indiana convention staff in the past year. Executive Director-Treasurer R.V. Haygood and Missions Director Glen W. Ray resigned March 20, 1987, in a dispute over use of hunger funds within the state. Church Growth and Ministries Director Lew Reynolds resigned effective the end of last year.

Simpson and Reynolds were named co-advisers following the resignations of Haygood and Ray. Following Reynolds' resignation, he teamed with Evangelism and Stewardship Director James Abernathy to lead the SCBI staff.



# capsules

## "Here's Hope"

HONOLULU (BP) — Production of Southern Baptists' simultaneous revival materials for ethnics is on schedule and will assure a greater number of America's language groups will hear the gospel in their own languages.

Material for the nationwide "Here's Hope" revivals are being translated into 15 languages, including sign language for the deaf, Richard Harris, director of the mass evangelism department for the Southern Baptist Home Mission Board, reported to state language missions directors. The revivals are scheduled for March 18 - April 29, 1990.

During 1988, three major pieces — an evangelistic "people search" guide, pastor's awareness brochure, and a church preparation packet — will be translated into Spanish, French-Haitian, Korean, and basic English.

## Hunger gifts drop

NASHVILLE (BP) — Contributions from Southern Baptists to their denomination's program of world hunger relief in 1987 declined for the second year in a row, according to figures released in February by the Southern Baptists Home and Foreign mission boards.

Southern Baptists last year gave \$8.9 million for domestic and foreign hunger relief. The total represents a decline of 2.3 percent from 1986 and is below the record high of \$11.8 million given to hunger relief in 1985.

Gifts of \$1.3 million to domestic hunger relief administered through the Home Mission Board were up \$23,000 over 1986, while the \$7.6 million given to foreign hunger relief through the Foreign Mission Board was down by \$181,000.

## More flood aid goes to Brazil

RIO DE JANEIRO, Brazil (BP) — When buildings crumbled in a second wave of flooding in Brazil in February, Southern Baptist missionaries and Brazilian Baptists again responded with food, shelter, and blankets.

More than 70 Brazilians died and 11,000 were left homeless by flooding that occurred in mid-February in Rio de Janeiro, according to news reports.

The Southern Baptist Foreign Mission Board provided \$62,700 for flood relief after the second round of flooding.

A similar flood killed at least 85 people, injured 200 and left 4,800 homeless in early February. The mission board sent \$60,000 for relief then.

Baptists have distributed blankets, mattresses, medical kits and cleaning supplies during both floods. About \$25,000 worth of food is being provided for 1,000 families for one month in relation to the most recent flood.

A mudslide crushed part of a nursing home, and 30 people were missing after the latest floods, wire reports said.

## Marvin Crowe dies

NASHVILLE (BP) — John Marvin Crowe, 78, retired executive vice president of the Southern Baptist Sunday School Board, died Feb. 25 following a long illness.

Crowe was responsible for internal operation of the multi-million dollar denominational publishing house from 1953 until his retirement in 1975.

At his retirement from the Sunday School Board, the meeting and conference room in the newly completed West Wing was named the Crowe Room.

His wife, Edna Earl Elliott, died in 1976.

## Broadcasters adopt new regulations

WASHINGTON (BP) — In the aftermath of alleged financial wrongdoings that rocked Jim Bakker's empire and congressional hearings that examined the tax-exempt status of television ministries, the National Religious Broadcasters adopted more stringent financial accountability regulations for its membership, making compliance a requirement for membership.

The code requires that a member organization that receives tax-exempt donations from the public:

- Submit an annual audited financial statement prepared by an independent public accounting firm;
- Have a board of directors of at least five people, with a majority of the directors not being family members, staff or employees of the organization;
- Report salaries and other benefits paid to staff members to the commission.

## GA mother/daughter overnights planned at Garaywa

Space is still available for the Third Grade GA Mother/Daughter Overnight, March 25-26, at Camp Garaywa, Clinton. GAs who are presently in the third grade and their mothers, or mother substitute, will share in an overnight of meeting missionaries, participating in recreational activities, and meeting other GAs from across the state.

April offers two additional Overnights for all GAs, grades one through six, and their mothers. The dates are April 15-16 and April 22-23. Cost for the Overnights is \$19 per person.

For additional information, contact Trish Simmons in the WMU Department, Mississippi Baptist Convention Board, 968-3800.

## Missionary news

Roger Stacy, missionary to Brazil, reports that his address is now C.P. 165, 85.800 Cascavel, PR, Brazil. The C.P. in the address has been changed from 320 to 165.

## Devotional

## Facing the future with faith

By Kara Blackard  
Phil. 1:21-26

These are days that are no stranger to fear. Ulcers have almost become a status symbol of success in a land of consternation and confusion. John said "Fear hath torment," and yet many of God's people have fallen prey to this dread enemy. Tons of books have been written on the subject (some of which are very helpful), but none of them can touch the advice Paul gave almost twenty centuries ago. Paul knew that the future was as bright as the promises of God because he was facing the future with faith. The point is, true faith and unfounded fears cannot dwell together any more than fire and ice can survive together.

Facing the future with faith involves:

I. Dedication: (v. 21) For "to me" to live is Christ! Not every Christian can say that because for some it isn't true. Some are living for family, or business, or pleasure. For others, to live means misery, regret, and sorrow over things done in the past. But notice what Paul was saying about his dedication to the Lord. First, he said it is a: (1) living dedication: For Paul, living meant serving Jesus. Thank God! You don't have to droop your shoulders and frown to be a dedicated Christian. Being in the center of God's will should mean a smile on your face, a skip in your step, and a song in your heart.

It also involves a: (2) lasting dedication: Paul's dedication was a lasting one. He never quit on God. He never threw up his hands and said, "It's not worth it." He prayed and preached and worked until God called him home. Looking back at his life, Paul declared "I've fought a good fight, I've finished my course, I've kept the faith..." The second thing we see is his:

II. Desire: (v. 23) Paul's faith had set its eyes on the glory world. Verse 23 says he had a desire to depart. Just four years earlier, in 2 Cor. 5:8, he was willing to be absent from the body. Now, that willingness had turned to desire. I'll never forget the night when a dear lady on her death bed asked me to pray that she would die that night. She wanted to go home and she was ready right then. Of course, all I could do was pray that God would have his way.

So we see Paul's desire as it related to the Lord. He wanted to be with him. We also see his desire as it related to the lost. He wanted to win them. Romans 10:1 says: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." Finally we see Paul's:

III. Discernment: (v. 24-25) Paul had learned a lesson that many have not yet seemed to learn. We do not always get our way! What a blessing to see Paul push his desires behind him and apply himself to the work of God. What if God had called him home before Ephesians was written? God knew best and Paul knew it, so he faced the future with faith.

Kara Blackard is pastor, Wheeler Grove (Alcorn).

## Clergy malpractice topic of church law conference

BIRMINGHAM — Samford University's Center for the Study of Law and the Church will sponsor a conference on clergy malpractice and privileged communication April 11 and 12.

Program participants include church law expert Richard Hammar, insurance attorney Thomas Farr, seminary professor Claude L. Howe, attorney Marvin Hardy, and medical

advisor Faye Doss.

The program is designed to help both the clergyman and the attorney. Sessions will be held at First Church, Birmingham, near the Samford campus.

For more information, telephone 205/870-2409. Toll free numbers are 1-800-468-6726 (in Alabama) and 1-800-752-6726 (in the Southeast).

## Video tape service merges with SSB telecommunications

NASHVILLE (BP) — Responsibility for the Southern Baptist Video Tape Service, organized in 1980 by an ad hoc committee of state and Southern Baptist Convention executives, has been transferred to the SBC Sunday School Board's telecommunications department.

Earl Kelly, chairman of the Video Tape Service ad hoc committee and executive director of the Mississippi Baptist Convention Board, said: "We feel that the Video Tape Service has provided an invaluable function in leading our churches into the vast world of training, education, and inspiration via videotape."

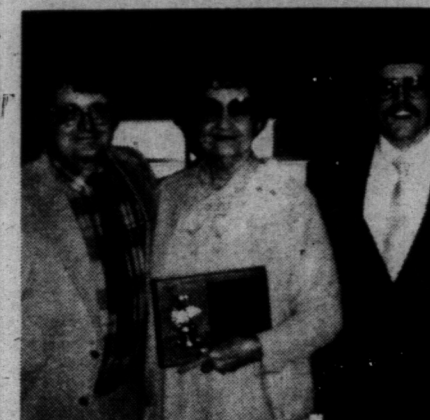
"With the structures and new

technology now available through the Sunday School Board, it is very natural that the tape service be incorporated into the board's telecommunications system, making benefits to our churches even greater."


The Video Tape Service has produced and distributed to state conventions 247 video titles dealing with teaching, training, denominational emphases, and other subjects.

Funding for the service has been provided by state conventions with programing produced by Southern Baptist agencies. State conventions received one copy of each Video Tape Service program and distributed tapes to associations and churches.

## Names in the news



First Church, Rosedale recently honored Sarah Chenault for 33 years of service in the sanctuary choir. During this time, she also taught the junior class, vacation Bible schools, and was church hostess for many years. A plaque was presented to her during the morning worship service, and she was honored with a reception after the evening service. Assisting in the presentation are pictured (l to r) Randy Marquis, music director, Sarah Chenault, and David Sartin, pastor.

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# Staff changes

Timothy Lee McCaffrey was ordained to the ministry by Pleasant Hill Church in Lincoln County, Feb. 28.

The ordination was performed at the request of Calvary Church in Jasper County which has recently called McCaffrey as pastor.

Special music for the service was provided by the Pleasant Hill choir, ladies' ensemble, and Tom Moak, minister of music. The charge to the candidate was given by Grady Crowell, McCaffrey's father-in-law and director of missions of Clarke Association. Johnny Sykes, pastor, New Providence Church, Copiah County, brought the charge to the church and Floyd Higginbotham,

pastor, Pleasant Hill, preached the ordination sermon. Others on program were James Sanders, pastor, Pleasant Grove Church and moderator of Lincoln Association and Billy J. Howse, pastor, Moaks Creek Church. A reception honoring the newly ordained minister and his wife was held following the service.

McCaffrey is married to the former Naomi Crowell of Quitman and they are students at Clarke College.

Terrell Stringer is the new pastor of Murphy Creek Church, Winston County. He and his family moved there from Clarke County. Rick Smith of Noxapater is the interim music director at Murphy Creek.

H. L. Redd from Weir is serving as interim pastor of Liberty Church, Winston County.

Deborah Thomas is the new minister of music and youth at First, Lambert (North Delta). She is a resident of Sumner. Dubbed "the walking minister," Deborah plans an intensive youth ministry as she and her group begin their walk together. J. Courtney Selvy is pastor.

Antioch Church (Jasper) has called Gene Laton as minister of music. He recently moved to Bay Springs, and took the position of office manager of Georgia Pacific. He is one of the members of The McPherson Quartet. Carey Bass is pastor.

## Indiana group protests FCC inaction on 'shock radio'

WASHINGTON (BP) — An Indiana group led by Southern Baptists has turned up the heat on the Federal Communications Commission to revoke the license of an Indianapolis radio station that broadcasts a daily talk show featuring references to sex organs and sexual and excretory activities.

Decency in Broadcasting Inc., described in a Washington news conference as a "media watchdog group," has gone to battle with radio station WFBQ-FM and its parent company, Taft Television and Radio Co., over what it claims are obscene references on the "Bob and Tom Show," aired between 6 and 10 a.m. daily on the Indianapolis station.

The news conference at the National Press Club in Washington was called to condemn the FCC for failing to act on a formal protest the group made last July.

John R. Price, an attorney who heads the group, said the organization has paid an Indianapolis pastor's wife to make daily transcripts of the offending program for the past seven

months for submission to the FCC. Thus far, she has documented more than 7,000 instances of objectionable references to sex and excretion, he said. Yet the federal agency, charged by Congress with regulating the nation's broadcast industry, has done nothing, he said.

"If the FCC is serious about (anti-obscenity) standards, what more does it take?" Price asked. On display at the news conference was a table featuring hundreds of tapes and transcripts of the show.

In its formal complaint last July, the group argued the show violated both the federal Communications Act and the FCC's Indecency Enforcement Standards, the latter issued in April 1987. The complaint asked the FCC to conduct a hearing on the matter, impose the maximum allowed penalty of \$2,000 per day, and revoke the station's license.

Detailing specific objections to the "Bob and Tom Show," the complaint noted the program's hosts, Bob Kevoian and Tom Griswold, "include within their broadcast material not

only references to sex, sexual activity, sexual organs, excretory organs, bestiality, homosexuality, and lesbianism, but also sex with minors and an emphasis upon the use of liquor and illegal drugs."

Tommy Cupples, director of missions for the Metropolitan Baptist Association in Indianapolis, told reporters: "The law is being broken. All we are asking is that the FCC follow through on its own regulations."

Also present was John Greever, pastor of Pleasant Heights Baptist Church in Indianapolis, who said the group is "deeply concerned" about what it sees as deteriorating moral standards in its heartland city.

Joining the group at the news conference was N. Larry Baker, executive director of the Southern Baptist Christian Life Commission, who said the Nashville-based agency supports the Indianapolis organization's effort. "Our concern... comes within the framework of a longstanding commitment to fighting pornography," Baker said.

## Revival dates

Hebron, Grenada: March 13-18; Sunday, 11 a.m., and 7 p.m. nightly; Bobby Williamson, evangelist; Ron Bolen, music; Ben McDaniel, pastor.

Macedonia (Lee): March 13-16; Sunday, 11 a.m. and 5:45 p.m.; Mon.-Wed., 7 p.m.; Ray Grissett, Mississippi Baptist Convention Board, evangelist; Marion Payne, pastor.

Alexander Memorial, James: Mar. 20-25; services, 12 noon-1 p.m., with lunch and 7:30 p.m. nightly; Al Finch, evangelist; Carroll Strother, music; John Tucker, pastor.

First, Lauderdale: Mar. 13-16; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7 p.m.; Gary Bowlin, Brandon, evangelist; Bruce Bishop, music leader; Mike Russell, pastor.

Raymond, Raymond: "Discover the Difference" March 20-25; evening services, 7; morning prayer and discipline studies, 11:30 a.m.; Steve Wilson, Dermott, Ark., guest evangelist; Allen Harris, Fort Worth, Tex., guest musician.

White Oak, Magee: (youth emphasis) March 13-16; Ron Jordan, pastor. Fellowship, Taylorsville, preaching; Mike Smith, minister of music, White Oak, music; James C. Edwards, pastor.

McAdams, McAdams: March 13-18; services, 11 a.m. Sunday and 7 p.m. each night; Al Styron, pastor, Temple, Memphis, TN. evangelist; Doug Hogg, pastor.

Good Hope (Newton): March 28-April 3; Eddie L. Ruddick, professor of Old Testament and Religion at Clarke College, will preach on the seven word of Christ from the cross.

Gaston, Booneville: Mar. 13-18; Chuck Hampton, pastor; Randy Isbell, evangelist; Billy Joe Kennedy, music evangelist; 7 p.m. each night.

Macedonia (Lauderdale): youth revival, Apr. 8-10; "Bud" Winstead, Lakeland, Fla., evangelist; Sunday, 11 a.m.; 7:30 p.m. nightly; Danny Moss, pastor.

Antioch, Jasper: March 18-20; Fri. and Sat., 7 p.m.; Sunday, 11 a.m. and 6:30 p.m.; Jim Hill, Soso, guest speaker; Gene Laton, minister of music, Antioch; Carey E. Bass, pastor.

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5	Act Music Gloria	Sgt. Preston Bill Cosby Show	Adventures of The Lone Ranger 30 Men	Great Churches of America (II)	In Concert Bill Cosby	Great Churches of America (II)	The Bible and Life Sunday School
6	The Life Westbrook Hospital	Life Today	Life Today	Life Today	Life Today	Life Today	Life Today
7	First Love Brenda's Extra Charged Lovers	Piper Timers Synthase Factories	Pyrites Timers Synthase Factories	Wood of Life Today	Pyrites Timers Synthase Factories	Pyrites Timers Synthase Factories	Pyrites Timers Synthase Factories
8	ACTS Methodist Hour	Sherry, the Bush Lander Lander	Sherry, the Bush Lander Lander	Sherry, the Bush Lander Lander	Sherry, the Bush Lander Lander	Sherry, the Bush Lander Lander	Sherry, the Bush Lander Lander
9	Come Alive Nelson Price	One in the Spot Sgt. Preston	Catch the Spirit Strength for Life Ken Humphill	One in the Spot Sgt. Preston	One in the Spot Sgt. Preston	One in the Spot Sgt. Preston	One in the Spot Sgt. Preston
10	Catch the Spirit FBC, Richmond	Bill Cosby One World	What's Happening	What's Happening	What's Happening	What's Happening	What's Happening
11	Great Churches of America (I)	Life Today	Life Today	Life Today	Life Today	Life Today	Life Today
12	The Baptist Hour	Pyrites Timers Synthase Factories	Pyrites Timers Synthase Factories	Pyrites Timers Synthase Factories	Pyrites Timers Synthase Factories	Pyrites Timers Synthase Factories	Pyrites Timers Synthase Factories
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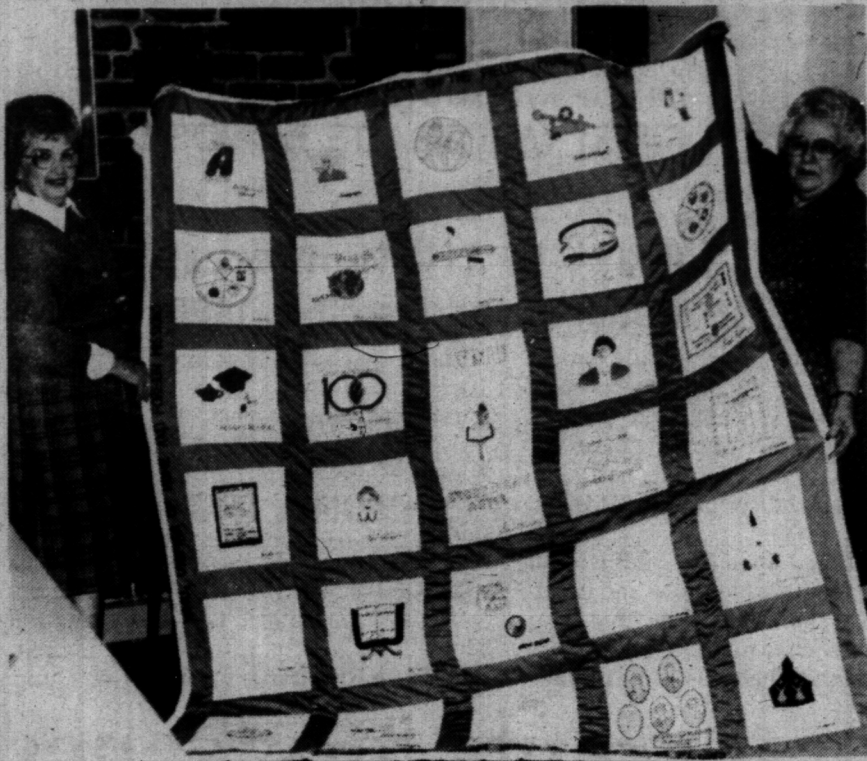
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# Just for the Record



Roberta Johnston (left) and Viola Smith, associational chairman for Lincoln County, are pictured displaying the quilt made by the WMU of the association. The centennial quilt will be displayed as a wall hanger in the Lincoln Associational building in Brookhaven.



GAs of Bethel Church, Poplarville, were recognized for their completion of Missions Adventures on Dec. 6. Six girls received badges. Pictured, left to right, are Brynn Finley, Glyneice Wheat, Omega Wheat, Danielle Graham, and Misti Wheat. Not pictured, Jennifer Dillard.

Leaders are Marilyn Dillard and Dianne Smith.



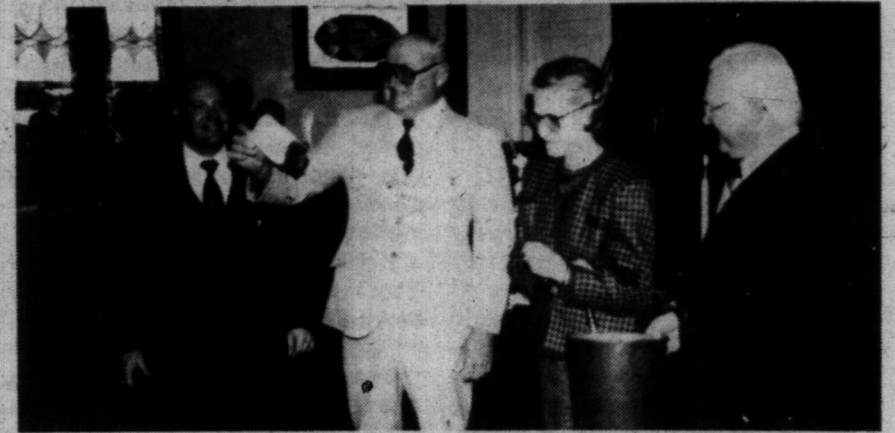
On Feb. 11, 19 Baptist men from seven Mississippi Baptist churches in Bolivar Association left for Honduras to do volunteer construction work at Camp BAGOPE near Penia Blanca. The group worked five days at the camp laying concrete blocks. The building being built will house the kitchen and dining hall for use by Honduran churches and missionaries. The team also visited and participated in worship activities at one mission point and two churches in and near San Pedro Sula. The group arrived back in Cleveland, Feb. 22. The team members were, front row: Bob Hill, Calvary; Glenn Hill, Calvary; David Horne, Morrison Chapel; Joe Earl Watford, Skene; Jeff McCreary, Boyle; Second row: Taylor Burrell, Skene; Robert Naron, Morrison Chapel; Eugene Walden, Providence; J. D. Holmes, Skene; Jimmy Alford, Morrison Chapel; Pete Walker, First, Cleveland; Jerry Foust, Morrison Chapel; Third row: Charles Wesley, Morrison Chapel; Doc Brown, Skene; Drue Howarth, Skene; Robert Haney, Interstate; Howarth, Skene; Ken Watford, Skene; Odis Henderson, Merigold.

Galilee Church, Rankin County, will celebrate its centennial, March 20, beginning at 10:30 a.m. A covered-dish luncheon will be served following the service. T. W. Henderson is interim pastor.

One night crusade will be held with John Bisagno, pastor of First Church, Houston, Tex. March 14, 7 p.m., at Colonial Hills Church, Southaven. Tommy Vinson is pastor.

In an article on John F. Carter in the Feb. 25 issue of the Baptist Record, it was noted that Carter was pastor of a Cordova, Tenn. church. He left that church to become pastor of Ellison Ridge Church, Winston County, Miss., where he also served as associational missionary. He helped organize Crystal Ridge Church and East Louisville Church.

Chris Whaley, a student at Southwestern Seminary, who wrestles as "The Masked Saint," will be speaking at Calvary Church, Greenwood, at 9:30 a.m., March 18; after wrestling with the World Class Wrestling Organization at Greenwood-Leflore Civic Center. He wrestles March 17 in Jackson and March 19 in Port Gibson.



First Church, Lambert held a note burning service Jan. 31. In February, 1986, the church obtained a \$60,000 loan from United Southern Bank as partial expense in the restoration of the interior and exterior of the sanctuary. The loan was to be paid in seven years but was paid in full January, 1988.

Pictured (left to right) are J. Courtney Selvy, pastor; Buck Fortner, restoration chairman; Sally Stone, interior chairman; and Gene Faust, treasurer.

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# Get rid of greed: the tenth commandment

By M. Dean Register

The tenth commandment tackles the thorny problem of greed. Exodus 20:17 warns, "You shall not covet your neighbor's house; you shall not covet your neighbor's wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor" (NASV). A modern day paraphrase of this verse could read: "Get rid of greed. Don't covet another person's mate or another's material possessions." Our generation is not in the habit of calling covetousness a sin, but the Bible specifies the evil that lurks in it. H. L. Ellison says that covetousness is "the outstanding sin of our time, and lies at the root of our social dissatisfaction and economic troubles."

The Hebrew word for covet is "chamad," and it is generally translated as "desire." To covet something is to desire something which one has no right to possess. The subtle problem of coveting is that it inevitably prompts a person to transform a wrong desire into a wrong

## LIFE AND WORK

action.

Jesus went to the heart of the matter in his confrontation with a greedy person (Lk 12:13-21). On one occasion, when Jesus was teaching a group of people, he was interrupted by a man who wanted Jesus to tell his brother to divide the family inheritance with him. Jesus declined the invitation to get embroiled in a family feud and instead focused on the real problem of covetousness. He said, "Beware, and be on your guard against every form of greed" (Lk 12:15a). It is significant that the verbs are plural. The application falls upon all who hear the words, now as well as then. Greed is deceptive. It deceives a person into thinking that more is better. In reality, greed is a hungry void that can never be filled. The more you feed it, the more it demands.

The parable of the rich land owner is a story of greed. The man's prosperity opened the door to the peril of pleasure. By itself there was nothing wrong with his prosperity, but covetousness distorts our appreciation of possessions. Consequently, he made plans for

more crops and more barns. Soon his whole self was engulfed in his pursuit. Prosperity and pleasure induce rationalizations about life that lead to spiritual destruction. The familiar refrain, "Soul . . . take your ease, eat, drink, and be merry" (Lk 12:19) is repeated all too often today. The rich land owner left God out of his plans. But the God who plans an accounting from man required an audit from this self-indulging plutocrat.

Knowing that greed is a sin is one thing. Ridding ourselves from its clutch is another. How can we break the grip of greed?

First, we can face the cancer of covetousness honestly. We must renounce the mentality that thinks a little greed can't hurt. A tiny cancer may seem harmless enough at first, too, but if untreated it will spread. We ought to keep a vigil on our desires like a soldier watching for external invasions. Greed is too much with us all, but admitting our vulnerability enables us to start dealing with the problem.

Second, we can feed upon the simplicity of life. I Tim. 6:8 says, "If we have food and covering, with these we shall be content."

A Christian approach to material possessions is one that understands the priority of simplicity

over extravagance. Possessions can be blessings or curses to us. They can use us or we can use them for God's glory. The point is there is a limit to the satisfaction "things" can bring.

"The love of money," Paul says, "is the root of all sorts of evil" (I Tim 6:10). He did not say that money was the root, but the "love of money." The love of money is a root that runs deep into the soil of human corruption and degradation. Political pay-offs, corporate bribes, and Wall Street scandals are only a few extensions of this root. I may be out of step with the music of materialism, but I maintain that Francis de Sales was on target when he said, "I recommend to you a holy simplicity."

Third, we can focus on the kingdom of God. Jesus said, "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied" (Matt 5:6). This is a sanctified desire, a desire for justice over oppression and righteousness over evil. Furthermore, Jesus said, "Seek first the kingdom of God and his righteousness and all these things shall be added to you" (Matt 6:33). When our focus is correctly on God, materialism is given its proper perspective and the grip of greed is broken.

M. Dean Register is pastor, First, Gulfport.

# Joseph, reunited with his brothers, grants forgiveness

By Gayle Alexander

Genesis 42:1 to 45:15

Men are not made for famines but famines are made for men. A famine came to Palestine during Abraham's, Isaac's, and Jacob's lifetimes. Each one left. Could God have taken care of them in the land of promise?

The drama becomes intense with ten men, identified as the brothers of Joseph, being sent to Egypt to buy grain. Benjamin, Rachel's youngest son, was kept at home. When the men arrived in Egypt they were face to face with Joseph and bowed down before him. The same verb was used when Joseph related his dream (37:7, 9). Joseph recognized his brothers immediately but he was unknown by them. He made inquiries as to who they were and they identified themselves as 12 brothers of one father from Canaan.

Joseph remembered, "... the dreams which he had dreamed ..." (42:9). Their obeisance made Joseph realize further fulfillment of God's plans and purposes for his life. Joseph ac-

## BIBLE BOOK

cused them of being spies, which was logical since Egypt alone had grain. Joseph spoke roughly to them to test their spirits (note I John 4:1) and to see if there had been any change.

Their denial, "Nay, my lord, but to buy food are thy servants come. We are all one man's sons ..." (42:10, 11), revealed a sense of humility in stark contrast to their arrogance of years before. Certainly, ten sons of one father would not be spies. Joseph kept accusing and they kept denying. Finally, Joseph's oath "... by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither ..." (42:15), was an appeal to the highest authority in the land. He did not use the name of God in this oath because they would have betrayed his identity. Joseph wanted to see Benjamin and wanted to further test their spirits. One brother was to be sent home while the other nine were to remain in prison.

Three days of awaiting their decision to accept his terms also softened Joseph's demand for a hostage from nine to one. One would stay and the nine would go home. Simeon, the second oldest, was chosen to stay because Reuben was

not part of the plot to sell Joseph. Joseph overheard the brothers discuss his demands. The apparent guilt and remorse touched him and he had to leave the room.

Simeon was bound and the nine began the long journey home to report matters to Jacob. Upon arrival, the discovery of each man's money having been returned to his grain sack, caused great fear. Jacob was obstinate at their report that next time Benjamin would have to go. However, when the time came to return to Egypt, Jacob reluctantly agreed, only after Judah's commitment to be surety for Benjamin.

The brothers arrived in Egypt and met three surprises. They were to dine with the governor, God's favor on them had returned their grain payment, and each was seated by age. Joseph verified the identity of Benjamin, at which time he had to leave the room for a time of uncontrollable weeping.

The men were on their way home with more grain. Further testing came in the matter of Joseph's own personal cup being placed in the sack of Benjamin, who was accused of stealing. This strategy placed Benjamin completely in Joseph's power. Judah pled the cause of his youngest brother and nobly volunteered to abide in his stead as a slave of Joseph. His

speech on behalf of Benjamin is most profound.

Judah offered no excuse, made no denials, but simply pled for his life and freedom. The spirit of self-sacrifice shone clearly through in rare beauty. Judah confessed his sins and those of his brothers. He spoke of his father's suffering, which caused Joseph to realize that Judah was keenly aware of sacred relationships. Judah, like Joseph, was brought face to face with the doctrine of the cross and he did not hesitate but bravely offered himself as a substitute. It was fitting that he should be placed at the head of his brethren as ruler. Christ came from the line of Judah.

Judah's plea revealed a changed man. Joseph could carry the suspense no longer. He cleared the room of the Egyptians and openly wept before his brothers. "... I am Joseph ..." (45:3). The brothers were unbelieving and terrified with fear. Joseph comforted them. "So now it was not you that sent me hither, but God ..." (45:9). Joseph had not bitterness. This is further confirmed by the fact that he brought his brothers to Egypt, along with his father. Joseph saw the hand of God in his years as a slave. "... God sent me before you to preserve you a posterity ..." (45:7).

Gayle Alexander is pastor, First, Tupelo.

# Lord's Supper: opportunity to strengthen relationships

By Jimmy G. McGee

Matthew 26:17-30

The Lord's Supper is an important ordinance of the church, and its observance is a mandate of our Lord. It provides an opportunity for strengthening one's relationship with Christ and other believers. Remembering what Christ has done in the past for us we confidently claim his promises about the future.

Celebration of the Passover was of utmost importance to devout Jews. It commemorated Israel's miraculous deliverance from bondage in Egypt and was commanded by God as an annual observance. It looked forward to the supreme act of man's deliverance by Jesus' death on the cross. Significantly, the Passover and the passion of Jesus now converge into one.

Jesus observed the Passover with his disciples in Jerusalem. As they were eating, Jesus made a startling announcement that one of them was about to betray him. Sorrowful,

## UNIFORM

burdened, and concerned, each disciple began to ask, "Lord, is it I?" What an examination in the heart and mind of each this prompted! Judas was identified as the betrayer. The eleven were relieved about themselves and angered at Judas. Judas, an unbeliever, was used of Satan for fulfilling the prophecy concerning Jesus' death.

Our observance of the Lord's Supper today has the urging of Paul, "Let a man examine himself, and so let him eat ..." (I Cor. 11:28). Let us beware of the potential in each of us to the temptation of evil and betrayal of trust in Jesus.

In that painful moment and with vivid clarity, Jesus instituted the Lord's Supper. The Passover of the Old Covenant yields to the Lord's Supper of the New Covenant.

Taking bread and the cup in hand, Jesus said "this is my body" (v. 26) and "this is my blood" (v. 28). Jesus in his physical flesh body offers them bread. Seeing Jesus and the bread, the disciples know the difference. Hence, the bread

and cup are clearly symbols. The bread is representative of the body of Jesus. The cup is representative of Jesus' "blood of the New Covenant."

"TAKE IT": Accept Jesus and Jesus' Word as he gives himself for you. The sacrifice of Jesus, substituting himself for us, is essential to our salvation. He is our only hope. Said he, "I am the bread of life" (John 6:48) and "I am the way, the truth, and the life" (John 14:6).

"EAT IT, DRINK IT": Consume Jesus in faith by submitting yourself to his life and so become one with him. "Unless you eat the flesh of the Son of Man and drink his blood, you have no life in you" (John 6:53). It is the picture of unreserved trust and total agreement in all Jesus is and does.

The believer's observance of the Lord's Supper today involves simply eating the bread and drinking the cup, but it is profoundly significant. Some believers err in receiving the supper as a sacrament without which there is no conferring of grace and blessing. And many believers err in neglecting to participate in the supper because "after all, it's just a symbol."

The majority of the members of most Baptist churches would never take the Lord's Sup-

per except that it is observed on a Sunday morning. Neglecting the observance of the Lord's Supper exposes a believer's ignorance of and/or indifference to the family of God, not discerning the Lord's body. Skipping the Lord's Supper is like skipping the family reunion. "For this reason, many are weak and sick among you, and many sleep" (I Cor. 11:29).

The Lord's Supper is just a symbol, but —

- \* It is a symbol that helps us remember what many practically forget — that Jesus died for us, shedding his blood as the only means of forgiveness and life for us.

- \* It is a symbol that lets us identify with Jesus and other believers in the family of God.

- \* It is a symbol that urges us to commit to the necessity of reconciliation with one another and of affirmation of one another at his table of oneness.

- \* It is a symbol that guides us to confess our faith in God as we face the future.

Most believers need help in remembering. "For as often as you eat this bread and drink this cup, you proclaim the Lord's death till he comes" (I Cor. 11:26).

Jimmy G. McGee is pastor, First, Grenada.



# Baptist Record

## Expanded Annuity Plan now only church plan

By William H. Sellers

On Jan. 1, 1988 Southern Baptists launched into the Expanded Annuity Plan. This is now the only church annuity plan. The church must vote to participate in this plan and sign the cooperative agreement before its staff members can participate in the plan.

However, those people who were participating in the annuity program in 1987 and whose churches did not sign the cooperative agreement were grandfathered into the Expanded Annuity Plan as participating members, thereby, making their churches participating churches for now. As long as that staff member stays at that church, then the church will be a participating church. When that staff member leaves the church, the church ceases to pay contributions to the annuity board and the church loses its participating status. Then that particular church will call another staff member. But before that staff member can be involved in the church annuity plan, the church will have to sign the cooperative agreement and become an expanded church.

Nearly 800 out of Mississippi's 2,000 churches have signed the cooperative agreement to participate in the Expanded Annuity Plan, those are called Expanded Churches. When the church signs the cooperative agreement, it is agreeing to provide a fringe benefit for its employee. It can adopt the plan one of two ways. It can either do it for ministers only or for the whole church staff. If the church signs it for ministers only, then non-ministerial church staff members cannot participate in the church annuity program at this time. After 1993 all staff members will be eligible whether they adopt it that way or not. If the church adopts the plan for all staff members, the ministers are immediately eligible to participate. However, non-ministerial staff

members must have an accumulated three years of service with a Southern Baptist organization and must work at least a 1,000 hours a year before they are eligible to participate.

The beautiful thing about the present plan is that the Mississippi Baptist Convention will match one-third of the total contribution of each participant, ministerial and non-ministerial, up to a maximum of \$35 a month (\$420 a year). The first \$17.50 that the state convention contributes will pay for the protection section, not only for ministerial members but all staff members' participation.

Any matching money above \$17.50 that the state convention contributes will go into the member's annuity account.

Churches may vote to participate in the expanded plan at any time they wish to; but to do this, they must sign the cooperative agreement and check whether they want it for ministers only or for the whole staff. If they have signed it for ministers only this year and later they decide to do it for the rest of the staff, then they must re-vote to include the whole staff and sign another document.

The Mississippi Baptist Convention will contribute matching money when the church has made some contribution. However, it is not requiring the church's portion to be larger than that the member contributes. If a staff member is in the Expanded Annuity Plan at his or her present church and he or she should change to another church and the new church is not in the Expanded Plan, they cannot continue to participate in the Expanded Plan until the church to which they are going signs the cooperative agreement.

The church becomes a responsible employer when it votes to provide a fringe benefit for its staff members. Once it has done this, then when it

calls a new staff member, it will not call that person a "total package." Rather they will say, "We provide this fringe benefit of annuity in a certain amount or percent of pay and here is your salary. Break that up as you wish to for income tax purposes."

There is no other place a church staff member can invest his or her money in an annuity and gain as much over a long period of time as he or she would through participating in the Southern Baptist Church Annuity Program. In a secular program out of every dollar invested the participant pays commission and administrative fees. The church annuity charges no fees and no commissions. Secular programs do not offer a protection section paid for by the company, but in the Southern Baptist Annuity Program the state convention pays for the protection section which includes the disability supplement and the survivor benefit in case of death before retirement. The secular program will not put money into the annuity other than the interest it pays. Through the Southern Baptist Annuity Plan, the state convention will put matching dollars into the church annuity plan. A person can elect from four funds where they would like their money to go. One can switch from one fund to another once a month if one wishes, thus giving the member control over his or her funds. This annuity plan is known as a 403B type annuity and the member can retire as early as age 55 and must start taking some benefits by age 70½.

Anyone having questions concerning the Church Annuity Plan as it is administered in the state of Mississippi should call or write William H. Sellers, annuity representative for Mississippi. The address is Box 530, Jackson, MS 39205 and the phone number is 968-3800.

## BJC argues church groups fight teen pregnancy with own funds

WASHINGTON (BP) — Religious organizations that fight teen pregnancy should do so with their own funds, not federal tax dollars, the Baptist Joint Committee on Public Affairs has told the U.S. Supreme Court.

In a legal brief filed with the high court in February, Baptist Joint Committee General Counsel Oliver S. Thomas argued the 1981 Adolescent Family Life Act violates the Constitution by providing federal funding of religious groups in their battles against sexual promiscuity and abortion. Such aid amounts to an unconstitutional violation of the First Amendment ban on an establishment

of religion, Thomas wrote.

According to a provision in the law — also called the Teen Chastity Act — Congress provided the funding "to promote self discipline and other prudent approaches to the problem of adolescent premarital sexual relations, including adolescent pregnancy" and to encourage adoption rather than abortion. The disputed law also requires all recipients of the funds to seek participation by religious groups, including churches, in administering their programs. Grants to participating groups are made by the federal Department of Health and Human Services.

Last year the U.S. District Court for the District of Columbia struck down the statute, declaring it violated the establishment clause of the First Amendment. But later, the same panel held the section of the law funding religious groups could be severed from its other provisions, thereby salvaging the remainder of the law. Funding for all groups covered by the law, including religious organizations, has continued uninterrupted under a stay issued last August by Chief Justice William H. Rehnquist.

In the Baptist Joint Committee brief asking the high court to uphold the lower panel's decision, Thomas



## Powerline for teens

*I don't know which choice to make*

### QUESTION

I've lived all my life in a small town and have never travelled or done much of anything. Nobody in my family has ever been to college. Now that I've finished high school, I haven't been able to find a job, and I'm thinking about trying to go to college or maybe joining the Army. But I'm scared. I don't know if I could handle all the new things that would be thrown at me. What should I do?

### ANSWER

We can't tell you what choice you ought to make, but perhaps we can give you some guidelines about how to make this kind of decision. First, list all your options on separate sheets of paper. Then make a list of all the reasons for and against each option. In other words, examine each alternative according to its own strengths and weaknesses, rather than comparing one with another. Then try to

see which option has the strongest arguments for it and the fewest negative factors.

However, remember that some factors will be more important than others, so you will have to weigh them according to how serious they seem to you. In other words, one option may have a long list of good aspects, but there may be one enormous negative factor which overrides all the positive things.

Next, get the counsel of persons who are wise and knowledgeable, both about the options and about your own abilities. For instance, the guidance counselor at the high school you attend could help you evaluate the college option, a recruitment officer could explain what the armed services have to offer. Talk also with persons who are involved in that lifestyle at this point — a friend at college or someone who is in the Army. They can give you a more accurate picture of what it's like.

Finally, talk with God about your decision. He understands your uncertainty, and he wants to help you develop your potential. Seek to have the kind of personal relationship with Christ which will enable you to be aware of his guidance and help.

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## Off the Record

Thirteen ministers were on a flight to New York. When they came into a large storm, they told the stewardess to tell the pilot that everything would be okay because thirteen ministers were on board.

Later the stewardess returned from the cockpit.

"What did the pilot say?" one preacher asked.

"He said he was glad to have thirteen ministers aboard but he would rather have four good engines."

wrote: "The record in this case is dramatic evidence of the insurmountable constitutional problems created by a grant program that pays religious organizations to teach sexual morality.

"While we commend these and other religious organizations for aggressively combating sexual promiscuity and teen pregnancy, their efforts necessarily involve the promotion of religion," he said.

That is so, Thomas said, because "it is impossible for religious organizations to teach sexual morality without consciously or unconsciously promoting religion." Any grant program that subsidizes such teaching "is constitutionally impermissible," he added. "While we commend Congress for combating teen pregnancy, this daring attempt to use religious education to accomplish the secular goals of government must not be allowed."

Nervous woman passenger (on bus): Driver, that man sitting across from me is crazy. He keeps muttering he's George Washington.

Bus driver: I'll take care of him. (Raising his voice) All out for Mount Vernon!

Baptist Record

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